MATERIALS TOWARDS

A HISTORY OF THE BAPTISTS IN THE PROVINCE OF

MARYLAND - VOL. II

VIRGINIA - VOL. III

NORTH CAROLINA - VOL. IV

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GEORGIA - VOL VI

GEORGIA - NOTEBOOK

BY MORGAN EDWARDS A. M. AND FELLOW

OF RHODEISLAND COLLEGE

LO A PEOPLE THAT DWELL ALONE AND SHALL NOT

BE RECKONED AMONG THE NATIONS. NUMBERS 23:9

1770

Typed from Original Manuscript in possession
of Mr. Alester G. Furman of Greenville, South Carolina

MATERIALS TOWARDS

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MARYLAND

VOL. II

BY MORGAN EDWARDS A.M. AND FELLOW

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LO! A PEOPLE THAT DWELL ALONE, AND SHALL NOT

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1772

Next to Pennsylvania, southward, is Maryland; a province settled by Roman-Catholics at first, and soon after by protestants of various denominations, among whom were some Baptists; the most noted was Mr. Henry Sator who came hither from Oldengland about the year 1709, and settled in the northern parts, near Chesnut-ridge. Soon after he encouraged Baptist ministers to preach in his house by which means many were gained over to his sentiments and a church formed in 1742, consisting of fifty-one souls. About 1743, the Tunker and Mennonists Baptists began to emigrate hither from Pennsylvania and to form societies in the n.w. parts near Conneco-cheague, Antitum etc. In 1752, the Particular Baptist ministers visited the northern parts and proselyted about 14 souls which, in 1754, were constituted into a church near Winter-run. About two years ago Mr. Major and the Fristoes began to preach in the s.w. borders about Monocacy and the Sugar-lands by which means a considerable stir was made and many baptized; these belong to churches in Virginia, but will, probably, be soon formed/into distinct societies.

(P.2)

From this short view of the rise of the Baptists in Maryland, we proceed to examine their present state, which we shall do in four sections.

PART I

Treats of the General-baptists.

These are styled general baptists from their holding the doctrine of general redemption etc. in opposition to those who limit

the extent of Christ's death to the elect. Of these there are at present but the remains of the church of;

CHESNUT-RIDGE

It is thus distinguished from the highlands near to which the meeting house stands, in the county of Baltimore, 62 miles n. from Anapolis, and 96 miles s.sw. from Philadelphia. The house is a brick building erected in 1744, on land given by the foresaid Mr. Henry Sator. The families are about 12, whereof 21 persons are baptized but hold no communion by reason of the unhappy situation of their minister, (P.3) Rev. Henry Loveall. Laying on of hands, and washing feet were practised in this church. No estate. No salary, except presents and perquisites to the amount of about 20 l. a year.

Their beginning, and consequently the beginning of the Baptist interest in Maryland have already been noted. Mr. Sator by inviting, first, Rev. George Eaglesfield to preach at his house; and after him, Rev. Paul Palmer who baptized 9 persons; and then the present minister, who baptized 48 more, may well be considered as the founder and patron of the society. His liberality in building the place of worship, and his gift of lands to the minister deserve also to be remembered with gratitude. The names of the first Baptists are as follow, Rev. Henry Loveall, John White, Zebulon Loveall, Thomas Stephens, Patrick Irons, Luther Loveall, Wm. Brown, Wm. Brown, jur., Jonathan Plowman, John Plowman, Wm. Kelly, Thomas Estub, Morris Golsanob, Henry Loveall, Peter Houle, Thomas Oldham, Wm. Chadd, Ethan Loveall, Wm. Estub, Robert Birtchfield, John Dean, Shedrech Estub, John Sumners, David Carelile, Wm. Talbot, John Allen, Henry Thomas, John Fuller, James Fugat, Thomas Crabtree, Edmond Hays, John Jeffeys, John Parker,

Thomas Yates, George Baal, Martha Loveall, Mary Loveall, Mary Loveall jur., Rebecka Irons, Mary Oldham, Mary Stephens, Prissilla White, Ann Brown, Eliz. Plowman, Mary Lyre, Mary Lane, Sarah Wheeler,/ (P.4) Eleanor Loveall, Susanna Thomson, Susanna Estub, Mary Estub, Mary Loveall, Mary Hook, Sarah Estub, Sarah Plowman, Martha Dean, Ann Chadd, Ann Loveall, Rebecka Kelly; These 57 persons were, July 10, 1742, constituted into a church at Chesnut-ridge. The instrument of their confederation is somewhat singular and therefore I have given it a place in the appendices. After this they increased fast and began to spread over the country, even to Ketokton in Virginia, in so much that in 1746 the number of communicants amounted to 181; but their minister's misconduct the said year checked their growth, and caused them to disperse and dwindle away. They were the first church in the province. The present minister is;

REV. HENRY LOVEALL

He took the care of them at the time they became a church, July 10, 1742. Before that Mr. George Eaglesfield preached but baptized none; after him, Mr. Paul Palmer, who baptized 9 persons, and then went to North-carolina; he was a native of this province; baptized at Welshtract in Pennsylvania by Rev. Owen Thomas about the year 1732; ordained in Connecticut; died in said North-carolina, but was not so happy as to leave a good character behind him. Mr. Loveall is/ (P.5) a native of Cambridge in Oldengland. Came to America when young. Baptized in New-england in 1725. Ordained at Piscataqua in the Jersey, Jan. 3, 1732, but never officiated there as an ordained minister. Came thence to Maryland in 1742, and the same year became minister of this church.

On the 4th of Aug. following he was admitted to the benefit of the toleration act at the court, then held at Joppa. In 1746 he went to Ketokton, but has since returned to Chesnut-ridge where he resides, in the 78th year of his age, an unhappy proof that ministerial gifts and a good life and conversation do not always go together. He married ------ by whom he has children.

PART II

T Treats of the Particular-baptists in Maryland.

These are so called from their holding the doctrine of Particular Redemption etc. Their faith and order are exactly the same with those of their brethren in Pennsylvania with whom they stand connected in association; of them there is, (P.6) in this province but one church; for the two little societies near Potowmah are branches of churches in Virginia. The usual distinction of said church is;

WINTER-RUN

And it is thus distinguished from a small brook near to which the meetinghouse stands, in Baltimore county, 60 miles n.ne. from Anapolis, 26 from Baltimore town, and 95 s.sw. from Philadelphia. This Church consists of 4 branches; one near Winter-run where is a neat brick meeting house, 41 feet by 30, erected in 1762 on a lot of 4 acres purchased of James Amos; another branch is near Chesnut-ridge where they have the use of the house belonging to the General-baptists; another at Patapsco where is a house built in 1770 on land given by Dutton Lane; the fourth near Winchester where a meeting is held in a school house, built on a

lot of 16 acres the gift of ------. The families are about 200 whereof 138 persons are baptized and in the communion which is here administered at each place in rotation, once in two months. Ruling elders and laying on of hands admitted. No estate; nor salary, except presents and perquisites to the amount of about 40 l. a year. Their minister is Rev. John Davis (P.7). This is their present state. They originated from the church of Chesnut-ridge. The manner was this; some of the said church, being inclined to the sentiments of the Particular-baptists, invited their ministers to preach among them about the year 1747; they continued their visits, and found the following persons sound in the faith viz, Wm. Grafton, John Summer, Thomas West, John Shepherd, John Dean, Abraham Jarrot, Wm. Brown, Wm. Grafton jur., Mary West, Temperance Robison, Eleanor Jarret, Mary Talbot, Christiana Baker, Mary-ann Stafford; These 14 persons were Nov. 1, 1754, constituted into a church by means of Rev. mess. Benj. Griffiths and Peter P. Vanhorn; and the same year joined the Philadelphian Association. No remarkable event hath hapened since, except that they, in 18 years, increased from 14, to 138, and have acquired the reputation of good and pious people notwithstanding the reproach which the ill conduct of Palmer and Loveall had brought the profession under. The first minister is the present;

REV. JOHN DAVIS

He was born, Sept. 10, 1721, at Pennepek in Pennsylvania. Called to the ministry and ordained at Montgomery in 1756, and the same year came (P.8) to this province and took on him the care of the church. His wife's maiden name was Jane Vanvost, by whom he had one daughter, married to

Thomas Alderson. Mr. Davis is a very useful preacher tho not a schollar. When he first arrived he was very roughly treated by the neighbours, the magistrates and the court, publickly affronting him and using indirect arts to drive him out of the province; but now the men who were his bitterest enemies are his good friends; and treat him with honour and respect.

PART III

Treats of the Tunker-Baptists in Maryland.

These with respect to faith and order, are the same with their brethren in Pennsylvania, from whom they originated; and therefore the account which we have given (Vol. 1, p. 64) of them will serve for an account of these. Here follows a short view of their present state.

CONNECOCHEAGUE

(P.9)

So distinguished from the river, near to which the people reside, in Frederick Hundred, 54 miles nw. from Anapolis, and 120 sw. from Philadelphia. The families about 40 whereof 130 are baptized and in communion. The minister is Rev. Nicholas Martin, who has to his assistants Mess. John Titer and Stephen Waller. They had their beginning as a society in 1743. The next is;

MONACACY

So distinguished from the neighbouring river, in Frederick county, 80 miles nw. from Anapolis and 130 sw. from Philadelphia. The families

about 29 whereof 79 persons are baptized. The minister is Rev. Daniel Leatherman who has John Carver to his assistant. They originated as a society in 1749 by means of --- Albach who removed hither from Jersey. The next;

MIDDLECREEK

So called from a brook which runs into Monacacy between the mountains, in Frederick-county 92 miles nw. from Anapolis, and 142 (P.10) sw. from Philadelphia. The families about 40 whereof 82 persons are baptized. The minister is Rev. Jacob Tanner who has Anthony Hartman to his assistant. They originated as a church about 1747. The next is;

ANTITUN

So called from a creek of the same name in Frederick county, 120 miles nw. from Anapolis and 130 sw. from Philadelphia. The families about 40, whereof 91 persons are baptized. The minister, Rev. William Stober. They originated in 1750. The next is;

PIPER-CREEK

In Frederick county, 75 miles nw. from Anapolis and 120 sw. from Philadelphia. The families about 35 whereof 70 persons are baptized. The minister is Wollery Grumbacker, but not ordained. They originated in 1751. It is to be remarked that there is no meeting house in any of these places. They preferring to assemble in each other's private dwelling in imitation of primitive Christians.

(P.11)
PART IV

Treats of the Mennonist-baptists in Maryland.

These are the same, in point of faith and order, with their brethren in Pennsylvania, from whence they came to this province; and therefore the same account will serve for both. See Vol. 1, p. 90. Their church is usually called that of;

CONNECOCHEAGUE

In Frederick county, 56 miles nw. from Anapolis, and 122 sw. from Philadelphia. This is central to about 400 families whereof 861 are baptized. Their ministers are Rev. mess. Henry Funk, John Riffle, Isaiah Hawser, Samuel Beightley, Tillman Wesenbach etc. They originated as a church about the year 1743; but have since greatly increased both in number and wealth.

APPENDIX I

In p.--- I promised the reader a sight of the instrument by which the General-baptists in Maryland were incorporated into a society; and
(P.12)
the rather, because it was laid before the governor and court in 1742 when the society was taken under the protection of the toleration laws. It is as follows, "We, the humble professors of the Gospel of Christ, baptized upon a declaration of faith and repentance, believing the doctrine of general redemption (or the free grace of God extended to all mankind), do hereby seriously, heartily and solemnly in the presence of the searcher of all hearts and before the world, covenant, agree, bind, and settle ourselves into a church, to hold, abide by and contend for the faith once delivered to the saints, owned by the best reformed churches

in England, Scotland and elsewhere, especially as published and maintained in the forms or confessions of the Baptists in England; differing in nothing from the articles of the church of England and Scotland except in infant baptism, modes of church-government, the doctrine of reprobation and some ceremonies. We do also bind ourselves hereby to defend and live up to the protestant religion, and to abhor and oppose the whore of Rome, Pope and Popery with all her anti-christian ways. We do also engage with our lives and fortunes to defend the crown and dignity of our gracious sovereign king George, to him and his issue forever, and to obey all his laws, humbly submitting ourselves to all in authority under him, and giving customs to whom custom, honour to whom honour, tribute to whom tribute is due. We do further declare that we are not against taking oaths, nor using arms in defence of our king and country when legally called thereto; and that we do approve and will obey the laws of this province. And further, we do bind ourselves to follow the patterns of our brethren in England to maintain order, government and discipline in our church, especially that excellent directory of Rev. Francis Stanly entitled, THE GOSPEL'S HONOUR AND THE CHURCHES'S ORNAMENT, dedicated to the churches in the counties of Lincoln; Nottingham and Cambridge. We alos engage that all persons upon joining our society shall yield consent to and subscribe this our solemn league and covenant. Subscribed by us whose names are under written, this 10th day of July 1742."

APPENDIX II

The baptists in Maryland have not endured anything from the civil

power which may properly be called persecution. The outcry against them in 1741 and 1746 was not entirely without (P.14) /cause; but the clamor and violence ceased when it was seen that the baptists abhorred the errors of a Palmer and a Loveall as much as any other society could do. Neither has this government at any time refused the benefits of the toleration acts to dissenters, as has been too common in Virginia. The following table exhibits the present state of the Baptists in Maryland. The letters g, p, t, m, denote general, particular, tunker and mennonist baptists.

				Meeting house	Members	Families
Chesnut-ridge	(g)	Henry Loveall	1742	1	21	12
Winter-run	(p)	John Davis	1754	4	138	200
Chesnut-ridge)						
Potapsco)						
Winchester)						
Connecbcheague	(t)	Nicholas Martin	1743		130	40
Monacacy	(t)	Daniel Leatheman	1749		79	29
Middle-creek	(t)	Jacob Tanner	1747		82	40
Autitum	(t)	William Stober	1750		91	40
Piper-creek	(t)	Wollery Grumbacker	1751		70	35
Connecocheague	(m)	Henry Funk etc.	1743		861	400
						796

Churches 8, Preachers 16, Members 1472, Families 796. Souls (5 to a family) 3980.)

(P.15)

APPENDIX III

Having had occasion to mention the money of this province let it be observed that a Maryland pound is but 13 s., 4 d sterling; a shilling, 8 d sterling; a penny, 2/3 of a penny sterling; subtract the one thrid from any sum and the remainder will be the sterling value. Other terms

very intelligible in America, may not be plain to a foreigner, which I laboured (in my first vol.) to avoid the breeding of complaints among my domestic readers. For instance; the word creek means (not only inlets about the sea shore but) little rivers, whether navigable or not; also branches of rivers; and the branches of those branches; Sometimes the branches of a river are called the waters of that river; sometimes, the prongs. The word brook is a stranger in America.

MATERIALS TOWARDS

A HISTORY OF THE BAPTISTS IN THE PROVINCE OF

VIRGINIA

VOL. III

BY MORGAN EDWARDS A. M. AND FELLOW

OF RHODEISLAND COLLEGE

LO, A PEOPLE THAT DWELL ALONE AND SHALL NOT

BE RECKONED AMONG THE MATIONS. NUMBERS 23:9

M. D. CCLXXII

(1772)

(P.21)

/Next to Maryland, towards the south, is Virginia; a province famous for Tabacco, and antiquity; being the first of all the British provinces in America, and affording much gratification to snufftakers, smoakers, and chewers in all the rest, and in other parts of the world. This weed makes the planters and manufactures rich and swells the public revenue but must fail, as the raising of it hath already made a barren waste of a great part of the country. Whether any of the original settlers of Virginia were Baptists cannot be assertained at this distance of time. The first society of them was formed at Burley in Isle-of-wight county (about the year 1727) by emigrants from England, who had to their minister Rev. Richard Nordin; he soon returned and was succeeded by mess. Casper Mingz and Richard Jones. This society is now extinct, partly by sickness and partly by removals of families from hence to North Carolina where they gained many proselytes and in 10 years time became 16 churches. They were all General-baptists but have since, for the most part, embraced the Calvinistic sentiments. The church of Burley was in being about 16 years ago, as appears by the following letter addressed to the association of Philadelphia. "The church of Jesus Christ in Isle-of-

(P.22)

wight-county holding adult baptism/&c., to the Reverend and general assembly or association at Philadelphia, send greeting. We, the above mentioned church, confess ourselves to be under cloud of darkness concerning the faith of Jesus Christ, not knowing whether we are on the right foundation, and the church much unsettled; wherefore we desire alliance with you, and that you will be pleased send us helps to settle the church and rectify what may be wrong; and subscribe ourselves your

loving brethren in Christ Casper Minz, Richard Jones, Randal Allen, Joseph Mattgum, Christopher Atkinson, Benj. Atkinson, David Atkinson, Thomas Cofer, Samuel Jones, Wm. Jordan, John Allen, John Powell, Joseph Atkinson, Dec. 27, 1756". ----The next appearance of baptists was in the northern parts of the province about Ketokton and Opekon; the most noted were Edward Hays and Thos. Yates who removed hither from Maryland in 1743. Soon after, their minister, Rev. Henry Loveall, followed them and baptized about 15 persons whom he formed into a church on the arminian plan. This society also broke up in 1751, or rather was transformed into a particular baptist church. About the year 1750 some of the Tunker and Mennonist baptists came to this province from Pennsylvania and settled in the nw. parts, about the waters of Shandore---. In 1758 the Separate baptists from North-carolina began to visit the sw. parts, about Danriver and soon gathered a church there which, since hath branched (P.23) abroad over most parts of the province. About the same time the regular baptists from Pasquotank visited the se. parts and settled a society near the bay. In 1760, Rev. David Thomas raised an interest in ne. parts---. From this general view of the accessions of baptists to Virginia we proceed to particulars relative to their present state; and this we shall do under the several distinctions mentioned in the title page.

PART I

Treats of the Regular-baptists in Virginia.

These are styled regular to distinguish them from the separate baptists; otherwise they differ nothing from their brethren in Pennsylvania

with whom they stood connected in association to 1765; when they had an association of their own. See vol. 1, p. 5, of these there are 14 churches.

BIRTCHCREEK

A prong of Danriver, in Handen parish and county of Pitsylvania, 180 miles sw. from Williamsburg and 460 s.sw. from Philadelphia. The church consists of two branches, one near Birtchcreek, where is a meeting/(P.24)house, 20 feet by 16, erected 1769 on land given by Thomas Dodson; the other at Winnscreek about 15 miles off where is another house, 24 feet by 20, built in 1771 on land given by Thomas Burgess. No estate. No salary, except presents and perquisites to the amount of about 20 l. Ruling elders and laying on of hands admitted. The families about 100 whereof 58 persons are baptized and in communion which is celebrated the 3rd Lord's day in Feb., Apr., June, Aug., Oct., Dec. They began in this manner. About the year 1766 several families in Fawquire county removed to these parts, whereof the following persons were members of Broadrun church viz Thomas Dodson and wife, Widow Dodson, Joshuah Dodson, Ann Dodson, Joseph Morrison and wife, Ann Edwards, Sarah Ugglesby, John Creel and wife, John Bennet and wife, Elizabeth Shurlock, John Stamps, and two negroes, Adam and Sarah, Sarah Dodson; these 20 persons were Oct. 16, 1769 constituted into a church and were received into the association in 1771. No remarkable event hath happened since. The minister is;

REV. JOHN CREEL

He has to his assistants mess. Timothy Burgess, Joshuah Dodson, and Lazrus Dodson. Mr. Creek was born Feb. 28, 1733 in Richmond county in

Virginia. Bred a churchman. Embraced the principles of the Baptists/in (P.25)
1762 and had the ordinance administered to him by Rev. David Sutton. Ordained May 14, 1771, at which time he took care of the church. He married Rosanna Dodson by whom he has children, Thomas, Mary, Alice, Micaiah, and John.

BROADRUN

So distinguished from a brook of the above name near to which the meeting house stands, in Faquire county, 150 miles n.w. from Williamsburg and 200 s.sw. from Philadelphia. The house is 26 feet by 24 built in 1769 on land given by Thomas Dodson. Ruling elders, laying on of hands, and devoting children admitted. No estate. Salary about 40 l. Families about 70 whereof 30 persons are baptized and in communion, here administered the 2nd Sunday in Jan., Mar., May, July, Sept., Nov. The minister is Rev. David Thomas, who has to his assistant Mr. Robert Saunders---. They had their beginning in this manner. About the year 1760 one Peter Cornwell became, without any visible means much concerned about soul-affairs with reference to eternity; and, hearing of a baptist in the back settlements he set out in search of him and found him. Mr. Hays (for that was his name) laboured to show Cornwell how a weary and heavy laden sinner might have rest, and did not labour in vain. This engaged so much of Mr. Cornwell's affection that he brought Hays and family down towards Broadrun and settled them on his own land. Interviews between these two families were frequent, and their conversation religious and devout; in so much that it began to be talked of abroad as a very strange thing. Many came to see them, to whom they related what God did for their souls, exhorted, prayed and read

the Bible and other good books to the spreading of seriousness through the whole neighbourhood. Ministers were sent for and a little meeting house was built. And several baptized, particularly, Thomas Dodson and wife, Joshuah Dodson and wife, Eliz. Bennet, Wm. Stamps; these with the said Edmund Hays and Peter Cornwell with their wives, were constituted into a church, Dec. 3, 1762 by means of their present minister and Rev. John Marks of Ketokton. The most remarkable events since are (1) That they have met with violent opposition from the rude Virginians with abundance of slander. (2) This is a mother church; for Chapawomsick, Mountain-run, Little-river, Manor, Pitsylvania, Birch-creek &c., are offspring of it. The first minister is the present;

REV. DAVID THOMAS A.M.

He was born, Aug. 16, 1732, at London tract in Pennsylvania. Had his education at Hopewell. Ordained at Vincent in 1760; became minister of this church in 1762. Married the widow Shrieve (whose maiden name was Catherine Martin) by whom he has children Sarah, John, Elizabeth, Mary. A sermon of his occasioned by the death of Rev. Benj. Griffiths, has appeared in print. Mr. Thomas has met with front opposition. About 4 years ago the neighbouring Presbyterian minister (Amos Thompson) challenged him to a public dispute having done him much mischief before. Mr. Thomas accepted the challenge. Time and place were appointed and some hundreds of people met. Thompson brought a second, whose name was Holsey, sometimes a pedagogue and sometimes a demagogue in Jersey college. The combat has

been variously represented. The Presbyterians claim the victory to this day, but two things make against them; one is that Thompson and Holsey were exceeding angry on the stage, freezing and scolding and waxing scurrulous; the other, that Mr. Thompson's elder, clerk, and about 8 of his congregation left him and joined the baptists. At another time one capt. Ball pulled Mr. Thomas down as he was preaching in a Tabacco house dragging him by the hand out of the place; as he passed through the croud one would clench his fist and gnash his teeth at him; a second would do
(P.26)
the same; and a third,/in so much that Mr. Thomas's friends feared that he would have been pounded to pieces by the mob. Another time an outragious fellow with a gun in his hand made towards him; but as he presented it to shoot Thomas, a standerby wrenched the gun from him; upon which a battle followed wherein many were hurt. The slanders and revilings he met with are immunerable, and if we may judge of a man's prevalency against the devil by the rage of the devil's children, Thomas has prevailed as a prince. As he was preaching in one place a parcel of Virginia bucks (of whom it has been said that, they have not wit enough to sin in genteal manner) drew near and disturbed the service with the following conversation. "That is he, (quote one) yeas, (said a second) it is he that stole my neighbour Johnson's bull, did he eat it, (said a third). No, (replied a fourth) for I saw him ride the bull about the country to preach. Yeas (added a fifth) and I saw him ride the bull last night to Moll Heerley's bandy-house". Here followed a great horse-laugh with the ensuing epilogue. "I have heard that the king of Moroco, is the devil's bull-rider, but how the devil come he to employ Old Thomas in bull-riding and preaching?" After this they departed. Trudging along not knowing what they sought,
(P.27)
/and whistling as they went for want of thought. Proceed we to;

CHAPAWOMSICK

This church is so distinguished from a little river emptying itself into Potowmack, in Owerwharton parish, county of Stafford, 140 miles n.w. from Williamsburg, and 212 s.sw. from Philadelphia. The church consists of 3 branches; one in Chapawomsick where is a house 40 feet by 24, built in 1766 on land given by Rev. Daniel Fristoe; the other at Occaquon; another at Brentown, a fourth is like to be gathered near the Sugar-lands in Maryland. No estate. Salary about 25 l. Ruling elders, laying on of hands (P.28) and/devoting children admitted. The families about 540 whereof 258 persons are baptized and in communion which is administered here the 4th Lord's day in Jan., Mar., May, July, Sept., Nov. The ministers are Rev. mess. D. Thomas and Daniel Fristoe who have to their assistants mess. Philip Spiller and Alderson Weeks; the last has been taken on a warrant for the word of God and the testimony of Jesus but not imprisoned. This their present state. They originated from Broadrun church whereof they had been members to Nov. 22, 1766 when the following persons were constituted into a distinct society by mess. David Thomas and John Marks viz Richard Fristoe, John Fristoe and wife, Daniel Fristoe and wife, George Williams and wife, Carry Wells, Absolom Carney, John Taylor and wife, Ann Barker, Wm. Fristoe, John Carney and wife, RichardFristoe jur., and wife, Robert Million and wife, Rich. Palmer, Thos. Smith senior, John Bland and wife, Wm. Brown, John Read and wife, John Smith, Daniel Smith, Thomas Smith, Peter Smith, Charles Smith, Flemming Smith, Catherine Smith, Eliz. Smith, Charity Read, Charity Brown, Isaac Rice, Casney Davis, Eleanor Drummond, Wm. Pickett and wife, Wm. Morphy and wife, John Davis and wife, Ann Morphy, John White and wife.

Margaret Moore, Ann Moore, Wm. King, John Hampton, and wife, Thos. Ashby, Tyler Waugh, Peter Mauzy, Joseph Williams, Mrs. Anderson. Remarkables concerning (P.29) this church are (1) It hath risen and flourished in the midst of violent opposition. One Robert Ashby and his gang (consisting of about 40) had combined together to knip them in the bud. Once they came to harrass' at their worship and entered the house like bears; but some stout fellows, (not able to bear the insult) took Ashby by the neck and heels and threw him out of doors; his gang took his part which involved the whole multitude in a bloody fray. Another time they brought a live snake and threw it into the midst of them while at worship. Another time they threw a hornest among them. Another time they brought fire-arms to disperse them. But Ashby, dying in a miserable manner, soon after, struck a damp in this mischevous designs and procured quietness for a while to the poor suffers. The civil powers also threatened them and issued warrants against some, particularly mess. Spiller, Weeks and others; but having obtained help of God they continued to this day. (2) The power of God hath been more visible here than in any other congregation of regular baptists; the spirit coming as a mighty rushing wind and the people trembling and falling down and crying out as among the separate baptists. One passage from Mr. Fristoe's journal I will transcribe, "Sat., June 15, 1771. This day I began to act as an ordained minister, and never before saw such manifest appearances of God's working (P.30) and devil's raging at one time and in one place. My first business was to examine candidates for baptism, who related what God did for their souls in such a manner as to affect many present; then the opposers grew very troublesome, particularly one James Nayler, who after

raging and railing for a while fell down and began to tumble and beat the ground with both ends like a fish when it drops off the hook on dry land, cursing and blaspheming God all the while; at least a gentleman offered ten shillings to any that would bind him and take him out of the place, which was soon earned by some stout fellow that stood by. Sixteen persons were adjudged fit subjects of baptism. The next day (being Sunday) about 2000 people came together. Many more offered for baptism, 13 of which were judged worthy. As we stood by the water the people were weeping and crying in a most extraordinary manner; and others cursing and swearing and acting like men possessed. In the midst of this, a tree tumbled down, being overloaded with people who (Zachaeous like) had climbed up to see baptism administered; the coming down of that tree occassioned the adjacent trees to fall also being loaded in the same manner; but none were hurt. When the ordinance was administered and I had laid hands on the parties baptized,/(P.31) we sang those charming words of Dr. Watts, "Come we that fear the Lord &c". The multitude sang and wept and smiled in tears, holding up their hands and countenances towards heaven in such a manner as I had not seen before. In going home I turned to look at the people who remained by the water side and saw some screaming on the ground, some wringing their hands, and some in extacies of joy, some praying; others cursing and swearing and exceedingly outragious. We have seen strange things today. The first minister is the present;

REV. DAVID THOMAS A.M.

Of him we have spoken under Broadrun. His colleague in the care of the church is;

REV. DANIEL FRISTOE

He was born Dec. 7, 1739, at Chapawomsick. Bred a churchman. Embraced the principles of the Baptists in 1755, and had the ordinance administered to him by his spiritual father, D. Thomas. Ordained June 14, 1771 at which time he took part of the pastoral charge; but will soon resign in order to take the sole care of Brentown which is to be settled into a distinct society. His character (P.32) before his conversion was not bad, but since, he has behaved well, and meets with great success in the ministry. Warrants have been issued out against him but none executed hitherto. He married Mary Barker by whom he has children Susanna, Lydia, Mary, Thomas, Tamar, Anna.

POTOWMACK

So distinguished from the river Potowmack near to which the meeting house stands in Overwharton Parish, county of Stafford, 110 miles n.w. from Williamsburg, and 204 s.sw. from Philadelphia. The church consists of two branches; one near where is a place of worship, 32 feet by 28, erected in 1768 on land given by Henry Tyler; the other branch is at Horsepen, 12 miles off, where is also a place of worship, built in 1771 on land given by Arthur Morson. No estate. Salary, about 40 l. a year. Ruling elders, laying on of hands and devoting children admitted. The families about 150 whereof 91 persons are baptized and in communion, here celebrated the 2nd Lords-day in Jan., Mar., May, July, Sept., Nov. The minister is Rev. William Fristoe, who has to his assistant Mr. Allen Wiley; this Wiley has been in prison for sometime at Orange for the testimony of Jesus. (P.33) This their present state. They originated from Chapawomsick (as this did from Broadrun) whereof they had been a branch to Mar. 26,

1771 when the following persons were incorporated into a distinct church viz Esau Simpson and wife, Edward Pilcher and wife, Francis Martin and wife, James Threlkeld and wife, Hanna Hall, Winifred White, George Meaks and wife, Robert Stringfellow and wife, Charles Bell and wife, Mary Macky, Thos. Threlkeld and wife, Diana Whitcotten, Edward West, Littice Soother, Phillis Sturdy, with negroes, Ned, Ralph, Bob, Cuff, Jack, Nan, &c; also the following persons from Orange church, Wm. Threlkeld and wife, Moses Threlkeld, Allen Wiley. No very remarkable event hath happened since except enduring much opposition and reproaches. The first minister is the present;

REV. WILLIAM FRISTOE

He was born, Mar. 29,1749, at Chappawomsick. Bred a churchman. Embraced the sentiments of the Baptists in 1765, and had the ordinance administered to him by his spiritual father Rev. D. Thomas. Ordained in 1769. Became minister of this church Apr. 27, 1771. Married Ann Barker by whom he has children, John, Silas. Mr. Wm. Fristoe has had his share of persecution. About 4 years ago he was arrested by order (P.34)
of Capt. Grant, but made/his escape from the officer and went to Philadelphia for advice how to act. The brethren there counselled him to be qualified according to the toleration act which counsel he took, and found no difficulty in the way by reason that lord Bottertot personally interested himself in his behalf. Had this worthy governor lived the persecution of the Baptists in Virginia had been over long ago. At another time the sherif of the county (Mr. Original Young) pursued Fristoe with a gun in his hand in order to kill him; but, Fristoe taking a by path, escaped the ledden death. This same sherif is since become a baptist; and a most humble and contrite Christian he is;

LITTLERIVER

So distinguished from a prong of Goosecreek near to which the meeting house is situated, in Cameron parrish, and Lowden county, 212 miles n.w. from Williamsburg and 130 s.sw. from Philadelphia. The church consists of branches; one in the neighbourhood of Littleriver. Where is a place of worship 25 feet by 20, built in 1767 on land given by Wm. West; another at Goosecreek; another at Shanadore; another at (P.35) Bull-run; another at/Monocacy in Maryland, in each of which places is a meeting house except the last. The families about 600 whereof 362 persons are baptized and in communion, here celebrated in each place, once a quarter. Ruling elders, laying on of hands and devoting children admitted. No estate. Salary about 70 l. The minister Rev. Rich. Major who has to his assistants mess. John Lewis, Jeremiah Moore, Eli Cleveland. They originated from Broadrun church whereof they had been a branch to Mar. 1768 when they were constituted into a distinct society. The persons were Rev. Rich. Major, and wife, John Lewis and wife, James Spencer, James Paul, John Holmes, Benj. Chanler, Mary Bryant, John Shippy.

The most remarkable event which happened are (1) That they have met with much opposition even from the Presbyterians, their minister, (Amos Thompson) railing at them, and sinking so low as to mimick and mock them in the pulpit. (2) About a year ago music was heard in this neighbour for two nights running; Mr. Hutchinsons's family, among others heard it. (3) They in 4 years have increased from----to 362. Mr. Major's success is amazing. He has raised a considerable interest (P.36) at Bullrun where Mr. Thompson/labored in vain for upwards of 3 years. The first minister is the present;

REV. RICHARD MAJOR

He was born, Feb. 6, 1722, near Pennsburg in Pennsylvania. Bred a Presbyterian. Embraced the sentiments of the Baptists in 1764 and had the ordinance administered to him by Rev. Isaac Stelle. Came to Virginia in 1766. Ordained Mar. 28, 1768, and became minister of this church at the time they were constituted. He married Sarah Merchon by whom he has children, Daniel, Ann, Elijah, Sarah, James, Rebecka. Mr. Major has endured his share of persecution. In Fauguire the officer with a warrant from Capt. Scot attempted to take him but providentially failed. At. Bullrun there were warrants against him; and a mob, with clubs, rose to assist the execution of them; but here again they failed of their design, chiefly by means of the Davises, usually called, <u>the giants</u>. These stout brothers had been prevailed on to oppose him, but after they had heard him preach they became well affected toward him, and threatened to chastise any that should disturbe him. The second time he preached, Mr. Thompson came on purpose to oppose him. In Fauguise the mob were very outragious, but did (P.37) no mischief, though his friends feared they would have pulled him to pieces. The way that Mr. Major's gifts were noticed was, in his reading printed sermons at private meetings; the people were so affected that they procured the sermons for their own reading; but were soon convinced that Major had read what was not in the book.

NEWVALLEY

So distinguished from a part of the country of the same name, in Shelburn parish, Lowden county 200 miles n.w. from Williamsburg,

and 180 s.sw. from Philadelpjia. The place of worship is 26 feet by 20, built 1768, on land given by Wm. Johes. Ruling elders and laying on of hands admitted. No estate; nor salary except presents and perquisites to the amount of, perhaps, 30 l. The families about 90 whereof 40 persons are baptized and in communion, here asministered the 2nd Lord's day in the month. The minister is Rev. Joseph Thomas who has to his assistance Mr. Thomas Betty. This is their present situation. They originated in this manner. About the year 1763 one William Lewis from the Great valley, in Pennsylvania, settled in the neighbourhood. In 1765 Rev. Jos. Thomas came and settled in the same neighbourhood. He soon set up a meeting; (P.38)
and/baptized one Richard Williams, John Thomas and wife, Benj., John, Mary, Eleanor and William, George, James, James. These nine persons were, Jul. 18, 1767, constituted into a distinct church. No remarkable event since. Their first minister is the present;

REV. JOSEPH THOMAS

He was born, Mar. 13, 1718, in Pembrokshire, in Wales. Came to America in 1721, and settled at Hilltown in Pennsylvania. Ordained at Newbrittain in 1766. Came to Virginia in 1765, and the 2nd year following took the care of the church. He married Martha Lewis by whom he has children Rachel, Lydia, Enoch, Martha.

MANOR

So called from Lord Fairfax's manor, in Fauguire county where the meeting house is, 160 miles n.nw. from Williamsburg, and 213

sw. from Philadelphia. The house is 32 feet by 24, built in 1771 on the said Lord Fairfax's land. No estate. No minister, except Mr. John Pinkhard who exhorts among them. The salary about 15 l. Ruling elders, laying on of hands and devoting children admitted. The families about 30 whereof 25 persons (P.39) are baptized. They originated from Broadrun, whereof they had been a branch till Sept. 9, 1771 when the following persons were constituting into a distinct church viz John Rogers, Henry Rogers and wife, Clement Norman, and wife, Diana Luttrel, Mary Lawrence, James Lawrence, James Gelt, Hannah Johnston. No remarkable event since.

MOUNTAIN-RUN

So called from a little brook that runs into Rapidann near to which the meeting is held, in Orange county, 120 miles nw. from Williamsburg and 250 sw.s. from Philadelphia. The place of worship is ----feet by ---- erected 1767.

MILL CREEK

(P.42)

SMITH'S CREEK

(P.51)

PART II

Treats of the Separate-baptists in Virginia.

These are called Separates, not because they withdrew from the Regular-baptists but because they have hitherto declined any union with them. The faith and order of both are the same, except some trivial matters not sufficient to support a distinction, much less a disunion; for both avow the Century-Confession and the annexed discipline.

The rise of these people in Virginia hath been mentioned in the introduction to this volume. More will be said when we come to North-carolina. At prêsent we proceed to the history of their churches in this province, and begin with;

DAN-RIVER

A branch of Roanck-river near to which the place of worship is situated, in Pitsylvania county, 220 miles wbs. from Williamsburg, and 360 sw. from Philadelphia. The church consists of 5 branches, one near the Dan, where is a meeting house, 40 feet by 20, built in 1767, on land given by Nicholas Perkins; another at Irvine-river; another at Newriver; another at Buffaloe-river; another at Hogons-creek in North Carolina, in each of which places is a meeting house. The families about 300 whereof 182 persons are baptized/(P.52)and in communion, which is generally celebrated here once a month. Ruling elders and laying on of hands admitted. No estate. No salary, except presents. This their present state. They had their beginning in the following manner. About the year 1758 some of the separate ministers preached in the neighbourhood not far from the Sawras, but southward of the line dividing Virginia from North Carolina. Mr. Dutton Lane became their proselyte, and soon began to preach northward of Danriver, which alarmed the whole neighbourhood. Mr. Marshall and other separate ministers came over and baptized the following persons viz Sam. Harris and wife, John Mullen and wife, Thos. Mullen, Denson Rogers and wife, James Cox and wife, Wm. Edwards and wife, James Edwards, Robert Hutchinson and wife, Thos. Grilson and wife, Thos. Calaway and wife, and daughter, John Hardiman and wife, John Langford

and wife, Joseph Cotten, Robin Hooker and wife, Mary Duncan, Lewis Green and wife, Isaac Middlebrook and wife, Eliz. Roberts, Richard Elkin and wife, Ralph Elkin, Thos. Hargate and wife, Sarah and Jaen Witt, Jonathan Woodson and wife, Thos. Aryes and wife, Mary Brown, Lawrence Barker, Wm. Barker, Tillman Harbour, Jacob Sertin and wife, Jael Sertin and wife, Peter Greenstreet and wife, Ambrass Haly and wife and son, Jacob Metcalf, Thos. Wynn, James Hogan, Shedreck Turner, with about eleven negroes; these 42 persons (P.53) with Dutton Lane and wife, were (the 4th Friday in Aug. 1760) constituted into a church by means of Rev. mess. Daniel Marshal and Philip Mulkey. The most remarkable things that may be said of this church are (1) that it is the first in Virginia of the distinction of Separate-baptists, and in some sort the mother of all the rest; but the daughter of Sandycreek church. (2) Great opposition of magistrates and mobs rose as this church rose into being, till the following event abated its fury--. One James Roberts had been a grievous thorn in their side; but finding his party insufficient in the mobbing way, he, and another, went to Col. Gardner for authority to seize some of the principal men among them; as they were going, and might come on, a strong glare of light shone round them on a sudden, in so much that the horses fell squat on the ground as hares are wont to do; this glare was succeeded by such thick darkness that they could no more see anything than if they had been blind; in this situation they continued for sometime, so astonished that they spake not a word one to another; neither did the horses stir till the riders began to recover sight; then they returned, without speaking a word till they reached home; both Roberts and his companion agreed that this strange event was a warning to them; and those who heard of it were of the same mind; which procured quietness to the poor Baptists, (3) It is hardly credible what tremblings

outcries, down-falls and esctassise of joy have attended the ministry of this church at first; of late, the (P.54) doctrine has distilled as the dew rather than as the heavy rain. The first minister is the present;

REV. DUTTON LANE

He has to his assistance at Newriver, Richard Elkins; at Hogan's-creek, Thomas Mullen; and at the other branches, James Sims, Thos. Hargate and James Edwards. Mr. Lane was born, Nov. 7, 1732 near Baltimore in Maryland. Bred a churchman. Embraced the principles of the Baptists in 1758, and had the ordinance administered to him by Shubal Stearns. Ordained, Oct. 22, 1764 by Rev. mess. Daniel Marshall and Joseph Murphy, at which time he took on him the care of the church. He married Eliz. Oakes by whom he has children, Samuel, Rhoda, Elizabeth, Dutton. Mr. Lane is no schollar; but having naturally a robust constitution, a strong voice, with the addition of zeal and vehemence, his ministry has been attended with surprising effects. His own father was so violent an opposer of the Baptists that he beat his wife for going to hear them, and pursued his son Dutton with an intention to slay him; he also went a great way to fetch a clergyman of the church of England to oppose their ministry; but after all, was forced to submit, and was baptized by the son whom he would have slain. One Wm. Cocker had conceived such a malignity against the Baptists that he was wont to say "He had (P.55) rather go to hell than to heaven if going to the latter required his being a baptist"; but coming accidentally to hear Dutton Lane this same malignant fell to the ground roaring, "Lord have mercy upon me! I am a gone man! What shall I do to be saved?" In this manner went he on for about an hour; and now is a

humble and pious baptist. Once, Mr Lane was preaching against druhkenness and exposing the vileness and danger of it; whereupon one John Giles stood up, saying angrily, "I know who you mean! and by the living God I'll demolish you;" but the self-condemned sot was prevented at that time. Mr Lane's conversion was brought about in a gradual manner without the ordinary means. It began with fear, occasioned by the following accident; as he was returning from hunting with the game and his rifle in his hands he fancied that he saw the devil, standing in the way before him; upon which he stopped, meditating what to do: to go on (he thought) was daring; and to fly, cowardly; firing at him, he judged, would be vain; therefore he turned on one side and took another path; when he came between him & home he faincied tha devil was pursuing him, but dared not to look back; he quickened his pace, till he came near the house; then bolted in at the door, and fell down with rifle and game and all, on the floor. After continuing in this situation for a while, he came to himself, but never got rid of the fear till he was plucked as a brand out of the burning. How true/(P.56)is it, that some are saved with fear? The next church to Danriver is

Fall-creek

This is a small brook running into the Dan, in Pitsylvania county, 209 miles wbs from Williamsburg and 350 sw from Philadelphia. The church consists of 5 branches; one near Fall-creek, where is a meeting house, 32 feet by 28, built in 1771, on land giwen by Thos. Ayres; another branch at Country-line; a third at Reedy bottom, a fourth at Sandycreek; and the others at Cubcreek, in each of which is a place of worship. In this church are admitted, Evangelists, Ruling elders, deaconnesses, laying on of hands, feasts of charity, anointing the sick, kiss of charity,

washing feet, right hand of fellowship, and devoting children. No estate. No salary, except presents. The families about 500 whereof 120 persons are baptized and in communion. The minister, Rev. Samuel Harris, who has to his assistants mess. James McDonnel, William Barker, Ambross Haley, Obediah Eckoles, Wm Mash, Jacob Metcalf, John Muckleroy, John Weatherford, John Oakes, and Thos. Mullen. This their present state. They originated from Danriver-church whereof they had been a branch till the 4th Friday in Feb. 1770, when the following persons were constituted into a distinct society viz Rev. Sam. Harris and wife, Rob. Walters and wife, Thos. Wynn, (P.57) Ambross Haley and wife, Tallman Harbour, Wm. Baker, Thos. Ayres and wife, Sam. Pruit, Joseph Metcalf, Philip Denham, Wm Pearman, George Cato, George Reeves, Sam. Tindel, Lewis Haley, Wm Tweedwell and wife, James McDonnel, Joel Sertin, Mary Lawless, Eliz. Linch, Eliz. Sertin, Susanna Fellon, Mary Brown, Abby Macky, Frances McMahany, Ann Seal, Sarah Roach, Mrs. Roebuck, with 4 negroes, Robert & Hannibal and their wives. Remarkables concerning these people are (1) That they met with great oppositions before and since their settlement into a church. One John Wright (a presbyterian minister) came hither on purpose to oppose them, sailing at them and slandering them to their faces, and writing against them; some of his letters fell to my hands. In one of which (addressed to Mr. Sam. Harris) are these words "The more I consider the religion of the baptists and the religion of the Bible the more fully am I convinced that it is an awful delusion &c." (2) From the beginning to 1771 these people met at Mr Harris's house, where they were entertained at his expense; he killing beeves and opening his cellers against the times of meeting; these entertainments he called his love-feasts. The first minister is the present

Rev Samuel Harris

But more commonly known by the title of Colonel Harris. He was born, Jan. 12, 1724, near Promonky, in Hanover county. (P.58) Bred a churchman, and educated in a manner suitable to his fortune. As he advanced in life he was much thought of both in church and state; being first made church-warden, then sheriff; after(wards) a Justice of the peace, an assembly man, a judge of the court, colonel of the county, capt. of Mayo fort and commissary of provisions for the garrison and army; but he divested himself of these honors and lucrative offices to become a minister among the poor despised baptists. His conversion (like most of the separate ministers) was brought to pass in an unusual manner; it began with a deep seriousness without his knowing why or wherefore; conversation, and reading directed his attention to the cause; and he became convinced that he was a hapless and helpless sinner, pressed with this conviction he ventured to attend the ministry of the baptists; his distress increased; and his heart (as he used to express it) was ready to burst. Once as the people rose from prayers, the colonel was observed to continue on his knees, with his head and hands hanging down the other side the bench; some of the people went to his relief, and found he was senseless as in a fit; when he came to himself he smiled, & brake out in an extacy of joy, crying "Glory! glory! glory! &c" After this he was baptized and joined Dutton Lane's church. In this church he was first ordained a ruling elder (1759); then an evangelist, Oct. 11. 1769; but now confines himself chiefly to the care (P.59) of Fallcreek-church. Some time after he was made an evangelist, he took a tour through Virginias as far north-ward as the waters of Potowmack, and left a train of seriousness after him wherever he went. This tour laid the foundation of the remarkable stirs and gathering of

churches which now prevail in most parts of the province. Rough was the treatment he met with in this journey. In Culpeper, one capt. Ball and his gang came up to him saying "You shall not preach here"! a stander by, whose name was Jeremiah Minor, replied, "But he shall!"; from this fierce beginning they proceeded to fiercer actions and scuffles; soon after, the friends of each interested themselves, and of the duel made it a general battle. Col. Harris's friends took him into a house, and placed a guard about the door; presently Balls gang came to the house and battered the door open, but were driven back by the people within; which brought on another engagement, attended with bloody noses, tattered garments and dishevelled hairs in abundance. In Orange, one Benj. Haley pulled Mr Harris down from the place where he was preaching and halled him about, sometimes by the hand, sometimes by the leg, sometimes by the hair of the head; but Mr (P.60) Harris had friends here also who not only rescued him from Haley, but returned the violence; this brought on another battle. Mean while capt. Jemison sent Mr. Harris to a house where was a loft, with a step-ladder to ascend: into that loft he hurried him, and took away the step-ladder, and the enraged mob were disappointed once more. At another time he was halled into court, where one capt. Williams impeach him with great bitterness as a vagabond, a heretic and a mover of seddion every where. The court gave Mr. Harris leave to answer for himself; wherein he acquitted himself so well that he was dismissed, but not before he was staitly charged to preach there no more. Near Hawriver, a rude fellow came up to Mr. Harris and knocked him down as he was preaching. In Hillsborough he went to preach to the prisoners, and was locked up in goal for some time. These are some of the exploits of col. Harris since he laid by the carnal weapon and began to handle the sword of the Spirit. To these I will add an anecdote or two. When Mr. Harris got relief in soul-affairs, he

returned to Mayo with provision for the garrison; but had not been long in the fort before he went to the corps of officers and began to preach to them the necessity of the new birth; in the (P.61) course of his harangue one officer interrupted him saying, "Colonel! you have sucked much eloquence from the rum-cask today! Pray let us taste, that we may declaim as well, when it comes to our turn!" Mr. Harris said "I am not drunk!"; and resumed his discourse. He had not gone far, before another in a serious manner looked him in the face and said, "Sam! You say you are not drunk! Pray! are you not madd them? What the d___l ails you?" Mr. Harris replied in the words of the man of Tarsus, "I am not madd most noble &8", and otherwise talked so well that the officers became seriously affected, and is now a humble christian. Soon after this Mr. Harris found a sad alteration in the state of his own soul: his joy departed, and troubles came. He prayed God to restore the light of his countenance, and renew communion (with) him; but his petition was deferred. He then went into the wood, and sought (prayed) for a restoration of the happiness he had lost, thinking that, peradventure, God would answer his prayer there though not in the fort, where so much wickedness abounded; but no answer came. Then he began to enquire into the cause why God dealt so with him. The first that offered was his lucrative offices; upon which he determined to lay them (P.62) down immediately and settle his account with the public. Having now removed the Achan out of the camp, as he thought, he renewed his suite for a restoration of the joy which he had lost; but still the vision tarried and the prophecy brought not forth. He began to examin himself a second time: then he suspected that his money was the cause; and that he had made gold his trust; and accordingly he took all his money and threw it away into the bushes, where it remains to this day for ought he knows to the contrary. After this he prayed again; but found that man's impatience will not shorten the times which infinite

wisdom hath measured out for delays or beneficence. However, in due time the wish'd-for good came. I am aware that this story will render the wisdom of the colonel suspectable. Be it so. It nevertheless establishes the truth of his piety, and shows that he prefers communion with God to riches and honours. When religion requires us to part with our money or our lives or our honours it brings us to the most sure tests of sincerity. Mr. Harris's wife (Lucy Camp) <u>is a help meet for him</u> in the best sense of the phrase; she hath born him 5 children, Samuel, John, Mary, Nathaniel, Benjamin; the first is called Samuel for the same reason that Hannah (P.63) called her son by that name: the p arents are p repossessed with remarkable expectations relative to this child, which I forbear to mention lest time sh'd bring disappointments.

Blackwater

A branch of Stanton river, and Stanton a branch of the Roanoak, in Pitsylvania county, 240 miles WbS from Williamsburg, and 340 SW from Philadelphia. The church consists of 2 branches; one near Blackwater where is a meeting house, 20 feet square built in 1768; another branch, near Littleriver, a sprig of Newriver which runs into the Kauhawa, and that into the Ohio. Ruling elders, Laying on of hands, deaconesses, devoting children, washing feet, and other ancient rites admitted. No estate. No salary, except presents. The families about 120 whereof 62 persons are baptised and in communion, celebrated here the 3d Lords-day in the month. This their present state. They had their beginning by means of Wm. Murphy who preached in these parts and baptized about 25 p ersons, who in the year 1761 were constituted into a church. No remarkable (P.64) event since. The first minister is the present

Rev. William Morphy

Born, (1732) in Spotsylvania. Bred, a churchman. Embraced the

p rinciples of the baptists in 1757 at Deepriver in N. Carolina. Ordained, Apr. 1 1761; at which time he took on him the care of the church. He married, first a Hodge; then a Barton, and has children, John, Kesiah, William, Joseph, Tabitha. Mr. Morphy is a man of good natural parts. He has to his assistants mess. Robin Jones, and Joseph Rentfro.

*Bedford (Pennsylvania, Pittsylvania?)

So distinguished from the county where the church exists, 200 miles WbS from Williamsburg, and 309 SW from Philadelphia. The church consists of 3 branches; one near, where is a place of worship, 40 feet by 20, built 1771 on land given by James Davis; another at Cottentown; the third at Goosecreek, in each of which places is a meeting house. Ruling elders, laying on of hands, deaconesses, and all the christian rites admitted. No estate. No salary, except presents to the (P.65) amount of about 20 l. No ordained minister, but exhorters many viz Wm. Lovell, Matthew Talbot, Mr. Pearman, and Stephen White. The families about 100, whereof 36 persons are baptized and in communion, celebrated here twice a year. This their present situation. They had their beginning, as a church May 5, 1771, when the following persons were incorporated into a distinct society. viz Stephen White and wife, Math. Tallbot and wife, Wm Brambler and wife, John Robinson, Wm. Lovell, Charles Neal and wife, Anthony Epperson, Sarah Calloway, Ann Rucker, Ze chariah Doss, Ann Davis, Eliz Day, Susanna Fear, Sarah Neal, James Rucker, Mr. Pearman, Wm Donoway, Sarah Bunch, Elizabeth Bullford, Mrs. Burnet. No remarkable event since.

Amherst

So distinguished from the county; but had better be called Buffalo-river (a branch of James' river) because the meeting house stands near that water, 182 miles W from Williamsburg, and 350 SW from Philadelphia. The church consists

*Pennsylvania

(P.66)
of 4 branches; one by Buffalo-river, where is a house 36 feet by 18, built/1771 on land given by James Menniest; another branch at Tick-river; another at Rockfish; another at Pedler-river; No estate. Salary 50 l: Ruling elders, deaconesses, with all the christian rites, admitted. No ordained minister. Ex horters, mess. Thomas Hargate, James Menuiest, John Duncan, William Whiteside and James Cull; the last is a scholar. The families about 200 whereof 62 are baptized and in communion. This their present state. They originated, chiefly, by means of col. Harris who visited these parts in 1767 and made very serious impressions on the minds of the people: about the same time Dutton Lane and Thomas Hargate seconded his efforts and many were baptized viz James Menniest and wife, James Menniest jur. and wife, Wm. Whiteside and wife, Benj. Menniest and wife, Sarah White, Thomas Leviston and wife, James Mathews and wife, Joseph Bellinger and wife, John Duncan, James Cull, Eleanor Wade, Hannah Wade, & their mother, James Coffee and wife, Joseph King, two women of the Barnets, Devroux Gillam and wife. These 27 persons were May 10, 1771, formed into a church by means of said col. Harris. Remarkables. (1) They rose into being against strong opposition from mobs & magistrates; among
(P.67)
the last one Zechariah/Tolliver Esq. distinguished himself in officious violence against them, for-bidding Hargate to preach, taking him prisoner, and uttering great swelling words of vanity to intimidate the king's good subjects (2) This church is remarkable for holding themselves bound to pay their minister, while other separate churches stand c onscience-bound against it viz against an ordinance of Christ 1 Cor IX. 14.

Nottawa

Sometimes Little-nottawa, from a sprig of the Roanoak near to which the seat of the church is, in Amelia county, 120 miles WbS from Williamsburg, an

340 SW from Philadelphia. The church consists of 2 branches; one near Nottaway-river, where is a meeting house 40 feet by 20, built in 1769, on land given by John Fowlkes; the other at Sandy-creek. No estate. No salary except presents to the amount of about 25 l. Ruling elders and laying on of hands admitted. The families about 500, whereof 161 persons are baptized and in communion, celebrated here every Lords-day. The minister; Rev. Jeremiah Walker, who has to his assistants, mess. David Ellington, William Mullen, Thos. Dobson. This is their present state. Their beginning was in this manner. About the year 1768 one Samuel Thompson became a pious & devout Christian without the ordinary means, and that in the midst of wicked neighbors; these he would sometimes admonish, sometimes exhort, and sometimes invite to his house, where he conversed with them about soul-affairs, prayed, and read the Bible and other good books. Soon after he invited Rev. mess. Jer. Walker and Sam. Harris to preach in the neighbourhood. Their ministry had a most sudden and powerful effect, the people crying out and falling down before them every where. The country round about was alarmed; and 66 persons baptized in a few months. Their names are, Sam. Thompson and wife, Simeon Walton and wife, George Walton and wife, John Fowlkes and wife, Joseph Fowlkes and wife and daughter, Thos. Fowlkes and wife, David Ellington and wife, Wm Mullen and wife, John Bass & wife, David Thompson and wife, Jennings Fowlkes and wife, Charles Anderson and wife, Josiah Pace wife son and daughter, John Jennings, Robert Thompson, Joseph Gray, James Hines and wife, Thomas Dobson and wife; Thomas Basket and wife, Robert Foster and wife, David Griffin, Milly Dejarnett, Eliz Dejarnett, Milly Gray, Ann Jennings, Mary Jennings &c. These were, Dec. 10. 1769, constituted into a church by the help of mesr. S. Harris and Dutton Lane. Remarkables, (1) This is a mother church, Meherin, Dunwiddie and Cumberland being its offspring. The first minister is the present

Rev. Jeremiah Walker

Born, June 28, 1746, in Fauquier county. Bred a churchman. Embraced the sentiments at Grassy-creek, Apr. 16, 1766, and had the ordinance administered to him by the fore said Dutton Lane. Ordained, De. 11, 1769, at which time he became minister of this church. Mr. Walker is remarkable for a strong memory, good understanding, joined with an insurmountable modesty. His preaching is very acceptable to all though he has renounced the tones, actions and violence which are the Shibboleths of the separate baptists. Nay he hath discouraged the
(P.70)
out cries, extacies, and epilepsies which are so/much thought of among them. These things made disagreeable impressions on his brethren of the separate order in so much that they talked of breaking fellowship with him: but others knowing his turn and capacity for public business opposed the motion: this, with a sermon he preach (from the words I am Joseph your brother whom ye sold into Egypt)reconciled matters pretty well, though, I believe, his taste and inclination would rather lead him to associate with the regular baptists; but the other can not yet spare him. He was principal in draughting their petitions and remonstrances to the assembly and in supporting the same in the house, where he gained the applause of the candid members, as a man of sense and address. He has had his trials also from those that are without. One Lester bought against him two actions in Lunenburg court for baptizing his sons; the plea was that youths were in non-age. The father withdrew the actions, but threw the costs on Walker. All that is singular in Mr. Walker's conversion is that it was effected by the doctrines of the gospel; these doctrines did not discover themselves to him
(P.71)
all/together; but first one, then another, after the first had had its perfect work; and all in their natural order that his experience is a regular system of divinity. He married Jaene Graves, by whom he has children, Mary, Elizabeth, Henry

Lower-Spotsylvania

So distinguished from its situation in the county of Sportsylvania, 112 miles WNW from Williamsburg, and 240 miles SW from Philadelphia. The church consists of 4 branches; one near, where is a house, 32 feet by 20, built in 1768, on land given by James Wigglesworth; another branch in Caroline; another in Essex, the fourth in Middlesex. No estate. No salary, except presents and helps to the amount of about 30 l. Ruling elders, deaconesses, and the nine christian rites admitted. The families about 500 whereof 216 persons are baptized and in communion, celebrated here the first Lords day in every month. The minister, Rev. John Waller, who has to his assistants Mess. John Burrus, John Young, George McNeal, Robert Ward, James Greenwood, and Richard Falconer. This their present state. They originated from the church of Upperspotsylvania
(P.72)
whereof they had been a branch to Dec. 2. 1769 when they were constituted into a distinct church. The number of constituents were 154; but many have been detached since to form a church in Buckingham, and another in Goochland. No very remarkable event since except a tumult which arose when the election of a minister came on, some preferring Chiles to Waller, and supporting their interest by propecies & visions; several of these went off to the Quakers, particularly Kit Clark who is now a public friend among them, but not able to keep the proselytes he makes. The first minister of this church is the present

Rev. John Waller

Born, De. 23, 1741, in Spotsylvania county. Bred a churchman. His uncle gave him a tolerable education, and brought him up to the law. When he was out of his time he turned his attention to gaming rather than law; wherein he was so successful as to dress gay and spend freely. This course of life brought him to many a scrape and once to a trial for his life. The case was
(P.73)
this. While he and his companions were riding to Fredericksburg, a drunken

butcher met them and began to be saucy; one or the company had a horse which he had trained up to rear and paw what was before him; this cavalier rode up to the inebriated butcher, and, giving the horse his cue, presently laid him sprawing on the ground and made off: the butcher died some time after. But on trial it did not appear that this pawing had been the cause of his death, and therefore Waller and company were acquitted. Besides gaming, and vices usually attending it, Mr. Waller was notorious for swearing, in so much that he was distinguished from the other Wallers by the name of Swearing Jack. Add to these, his fury towards the baptists. None more active than he in opposing them, and presenting them to the court as nuisances. One was Rev. Lewis Craig whom the court fined for preaching: Waller was one of the jury: as they came out Mr. Craig addressed them in this manner "I thank you, gentlemen, for the honour you did me. While I was wicked and injurious you took no notice of me; but now having altered my course of life, and endeavoring to reform my neighbours you concern your selves much about me". These words struck Waller so that he (P.74)
began/to consider the absurdity of his conduct opposing by law the righteous and the good, and opposing the same law by his own practice. The arrow, which Craig shot at a venture stuck in Wallers mind, till a fixed seriousness took place, and a conversion came on. He was baptized in 1767. and, June 20. 1770, was ordained minister of this church. Since he became a baptist he also hath suffered persecution. On June 6. 1768, he (with 4 others who shall be mentioned in due time) was taken by the sherif, and halled before three justices who stood without in the meeting house yard and who bound him to appear in court (two days after) in the penalty of 1000 l. At court, most dreadful accusations were exhibited by a lawyer whose name is Oliver Towles. Mr. Waller made his defence in such a manner that the court offered to release him if he promised to desist from preaching for a year & a day; this he refused; and immediately

was clapt in goal where he continued for 43 days. During his imprisonment the people flocked to the goal-windows, to whom he preached, and made very serious impressions on the minds of eleven heads of families and many of their domestics, and others. The mob did every thing in their power to
(P.75)
drive the people away, singing obscene songs, breeding riots, beating drums, p elting the minister thro the bars &c but all in vain; at last they let him go-out to get rid of him. But his suffering for Christs sake ended not here. In the spring of 1771 as he was holding divine worship in Caroline county the minister of the parish (Mr. Morten), and his clerk (Thos. Buckener) with the sherif (William Harris) came to the place. Mr. Morton rode up to the stage on which he stood, and with his whip tumbled over the leaves of the book as Mr. Waller was giving out the psalm; but Waller held his thumb fast on the place till the whole was sung; then Mr. Waller began to pray; and his reverence Morton run the but end of the whip into Waller's mouth and so silenced him. After that the clerk, Buckner, pulled him down and dragged him to the sherif who stood at a distance; the sheriff immediately received him and whipped him in so violent a manner (without the ceremony of a trial) that poor Waller was presently in a gore of blood and will carry the scars to his grave. Pitty that the Bishop of London and the king do not know this that they may see what Virginia-crackers they employ instead of ministers of the gospel and an officer of justice! However, Waller sore/
(P.76)
and bloody as he was, remounted his stage & preached a most extraordinary sermon, thereby showing that beaten oil is best for the sanctuary. At another time while he was preaching in Cul , a huge fellow (in the habit of a waggon)er pulled him down and dragged him about by (the hair of the head); a second as stout as he ran to rescue Waller, upon which one took hold of one hand, and the other of the other that between friend and foe poor Waller was like to lose both

arms; (the hurt stuck to him for many weeks). Some time after he (and three other) was put in Urbana goal. Here also he preached through bars to the people without. The mob (as in Fredericksburg) used all possible means to silence him, but in vain; at last they let him go about his business. It were endless to mention all the ill usage this man of God met with both in and out of prison. (Truly he bears in his body the marks of the Lord Jesus). His wife is Eliz Curtis by whom he has children, Ann Benjamin, Phebe, John, Nicodemus, Mary-Meagdalene, Thos---Baxter. Elizabeth, Dorothy and Frances-Jane.

Upper-Spotsylvania

(P.77)

This distinguished from its situation in the/county of Spotsylvania, 190 miles NNW from Williamsburg 20 SWbS from Philadelphia. The church consists of 2 branches; one near, where is a house 40 feet by 24, built in 1769 on land given by Lewis Craig; the other near Fredericksburg where is also a house. No estate. No salary, except presents to the amount of 30 l. Ruling elders, deaconesses, and the 9 Christian rites admitted. The families about 300 whereof 160 persons are baptized and in communion, held here once a month. The minister; Rev. Lewis Craig, who has to his assistants, Mess. Joseph Bledsoe, Joseph Craig, James Evans, Younger Pitts. This, their present state. They originated in this manner. About the year 1766 Rev. D. Thomas preached in this neighbourhood, Lewis Craig was particularly affected; & began to converse on religious subjects; sometimes telling his own experience, sometimes reading, praying and singing. These things, being new and strange, made great noise, and brought people together who catch the seriousness one from another. Afterwards, Samuel Harris visited the place: many were converted and baptized, particularly, Lewis Craig, John Waller, James Chiles, John Saunders, Joseph Craig and wife, Elijah Craig, Olden Wisdom, Wm Beckham, Joseph Spencer, James

Crawford, Jaen Saunders, Mary Darnel, Mary Brock and daughter, Mary Wiggles-
(P.78)
worth, Sarah Crawford, Bartholomew/Curtis, Nicholas Darnel, Martha Wisdom, Rachel Allen, Robert Huddlestone, Thomas Martin, David Thompson &c. These being 25 in number, were formed into a church. Nov. 20, 1767 by means of James Reed, Dutton Lane and others. Remarkables. (1) This is a mother church; Louisa, Orange, and Lower-spotsylvania being its off-spring (2) Great opposition rose as this church rose into being. The minister is

Rev. Lewis Craig

Born, Jan. 17. 1738, in Spotsylvania county. Bred a churchman. Embraced the sentiments of the Baptists in 1767, and had the ordinance administered to him by James Reed. Ordained first an elder in 1769; then a minister, Nov. 2d Sunday, 1770 at which time he took the care of the church. He married Elizabeth Saunders by whom he had children, Catherine, Mary, Elizabeth, Sarah, John. Mr. Craig's character was remarkably fair before his conversion which made many wonder to hear him accuse and condemn himself as a great Sinner, adding. "If Lewis Craig be a lost sinner, the Lord have mercy on us!" He (and 4 other to be mentioned in proper places) was put in Fredericksburg goal and there detained 4 weeks. Afterwards (Jul 19. 1771) imprisoned at Caroline, whence (by a habeas corpus) he was removed to Williamsburg to take his trial.
(P.79)
The court released/him on promise of good behaviour. He accepted deliverance on condition "That preaching should not be construed a breach of his promise or a forfeiture of his recognisance". The court made no reply: he repeated it again; the court was silent as before; this silence he took for consent; and departed. When he got out of Frederickburg goal he laboured hard to procure liberty for his companions, mes. John Waller, James Chiles; in order to which he waited on the deputy governor, the Honourable John Blair, told

the case and obtained the following letter addressed to the kings attorney "Sir. I lately received a letter signed by a good number of worthy Gentlemen, who are not here, complaining of the baptists; the particulars of their misbehaviour are not told, any further than their running into private houses and making dissensions. Mr. Craig and Mr. Waller are now with me and deny the charge. They tell me they are willing to take the oaths required, as others have. I told them I had consulted the attorney general who is of opinion that the general court only have authority to grant licences, and therefore I referred them to the court. But on their application to the attorney general, they brought his letter advising me to write to you, That their petition was a matter of right, and that you may not molest those conscientious people so long as they behave themselves in a manner becoming pious (P.80) Christians, and in obedience to the laws, till the court, when they intend to apply for license, and when the gentlemen who complain may make their objections, and be heard. The act of toleration (it being found by experience that persecuting dissenters increases their numbers) has given them a right to apply in a proper manner for licensed houses for the worship of God according to their consciences; and I persuade myself the gentlemen will quietly overlook their meetings till the court. I am told they administer the sacrament of the Lords supper near the manner we do, and differ in nothing from our church but in that of baptism; and their renewing the ancient discipline; by which they have reformed some sinners and brought them to be truly penitent; for if any among then is guilty of any notorious vice, he is called before them and censured or expelled till reformed and become truly penitent; nay if a man of theirs is idle and neglects to labour and provide for his family, as he ought, he incurs their censures, which have had good

effects. If this be their behaviour it were to be wished we had some of it among us. But at least I hope all may remain quiet till the court. I am, with great respects to the gentlemen, Sir, your humble servant John Blair, Williamsburg. Jul. 16. 1768."

(P.81)

Rapid-ann

So called from the south west branch of Rapahanock, in Orange county, 140 miles NNW from Williamsburg, and 220 SWbS from Philadelphia. The meeting house is 40 feet by 20, built in 1769 on land given by major Zechariah Burnley. No estate. No salary, except presents. Ruling Elders, deaconesses, and the nine christian rites admitted. The families about 400 whereof 155 persons are baptized and in communion. The minister, Rev. Elijah Craig who has to his assistants mess. Austin Easting

This their present state. They originated from Upper-Spotsylvania whereof they had been a branch to Dec. 4, 1769, and then were constituted into a distinct church by means of Rev. S. Harris. The constituents were Elijah Craig and wife, Lewis Conner and wife, James Sugget & daughter, Joseph Spencer, Wm Lilly and wife, Edward Dearing and daughter, Wm Tomlin wife and sc: John Sutton and wife, Charles Smith and wife, Gideon Lay, Thos. Buckner & daughter, Eliz. Johnston and two daughters, Eliz. Smith & daughter, Martha Smith, Jane Buckner and daughter. Wm Brock, Ambross Bush, Francis Bush, Rosamond Land, Nelly & Sally Blunt, Wm. Beckum, George Eves, Francis Taylor, Eliz Lucas, Russel Jones, Eliz. Rice, Eliz Weight, Mary Richards, Sarah Smith, Dorcas Duglas

(P.82)

Sarah Eves, Bartlett Bennett, Austing Easting, Mary Bruce, Eliz. Smith Wm Willson, Jane Webb and two negroes. No very remarkable event, except the usual opposition of mobs and the imprisonment of their preachers. The said Mr. Easting was in Chesterfield goal the 15th of May last. When our ministers

were in this prison before they preached through the bars. But now col. C____ hath surrounded the prison with a high Wall in order to prevent it. The first minister of Rapid ann is the present

Rev. Elijah Craig

He was born (Nov. 15. 1745) in Spotsylvania. Bred a churchman. Embraced the principles of the Baptists in 1767. Ordained June. 2. 1770 at which time he assumed the care of the church. He married Frances Smith by whom he has children Lydia, Ann, Lucy. His education was but low and yet a very useful preacher and good Christian. He was in goal at Orange for a considerable time in 1768 preaching through the bars to the people who resorted to the prison till he was confined to the inner dungeon where was no opening save a hole in the door through which he received his bread and water. While his persecutors had him at a public house and were blaming him for disorders which they deemed breaches of laws, he replied "If law and good order were

(P.83)
Buckingham

So called from the county where the meeting house is. 170 miles WbN from Williamsburg, and 240 SSW from Philadelphia. The place of worship is 30 feet by 20 built in 1772 on land givan by Seth Cason. No estate. No salary, except presents. Ruling elders, deaconesses, and the nine christian rites admitted. The families about 200 whereof 68 persons are baptized and in communion. The minister, Rev. Ranne Chastain, who has to his assistants mess. Wm Johnston

This is their present state. They originated from Lower-Spotsylvania

whereof they had been a branch till they were constituted into a distinct church, May. 7. 1772. The constituents were Ranne Chastain and wife, Joseph Carter and wife, Robert Huddleston and wife, Wm Anderson and wife, Seth Cason & wife, Wm Johnston, Wm Hammonds, John Epperson, George Epperson, Thos. Holland, Steph. Garret, John Acres and wife, Henry Baker, James Ford, Philip Vest, Benj. Bristol, Benj. Goss, Wm. Peasley, John Arnold, Hanna Hudgins, An. Carter, Sarah Wheeler, Lettice Hammond, Sara Guthry, Eliz. Sharoon, Eliz. Goss, four negroes. No very remarkable things except persecutions; and the ministry of Kit Clark who is now a Quaker by which many have been converted, but will not stick to him. The minister is

(P.84)

Rev. Ranne Chastain

Born in . Bred a churchman. Embraced the sentiments of the baptists in 1769. Ordained, Apr. 20, 1772, at which time he took on him the care of this church. Married Ann Ford by whom he has children

His wife is a remarkable example of the efficacy of oil used in the name of the Lord attended with the prayer of faith. Her case was deplorable violent spasms had so set her joints that her fingers could not be straitened nor her limbs perform their functions. The cure was speedy and perfect. The administrator, Rev. John Waller. Many other instances might be mentioned

Goochland

So distinguished from the county where the meeting house is, 80 miles W from Williamsburg and 140 SW from Philadelphia. The church consists of two Branches; one near where is a place of worship, 24 feet by 20, built in 1771 on land given by John Webber; the other near Manakin. The families about 500 whereof 134 persons are baptized. No estate. No salary except presents.

Ruling elders & deaconesses admitted, but divided about some of the 9 rites. No ordained ministers at present. Exhorters. Wm Farrer, Philip Webber, Reuben Ford. Wm Webber, Augustin Eastin, Joseph Anthony. This their present state. They originated from Lowerspotsylvania whereof they had been a branch till constituted into a distinct society Dec. 23, 1771. The names of the constituents are, Reuben Ford and wife, Wm Webber, Phil. Webber, Wm Farrer and wife, Math. Woodson & wife, Wm Meeks wife son and daughter, Thos. Johnston and sister, Joseph Anthony, Augustin Eastin, Jos. Johnston, John Lacy and sister, James Cawthon, Nath. Anthony, John Farror wife and daughter, Littlebery Epperson and two sisters, John Burner, Ranné L'force, Randel Roundtree, Jon. Lovell, John Wade, Charles Bales and wife, Beaumont Graves, Joseph Stanley, John Bellamy and wife, Lewis Herendon mother two brothers and two sisters, James Clement and wife, Abbediah Grey, Mary Hardin, Eliz. Ann and Lucy Rowe, Eliz. Moody, Mary Hicks, Eliz. Hodges, Phebe Hughs, Eliz. Harris, Ann Cock and two daughters, Susanna Hughs, Mary Nuckles, Sarah Johnston, Milly Barker, Susanna Evans, Agnes Wilson, Mary Anthony, Martha Hix, Lucy Williams, Mary Woodson, Rachel Woodward, Rebecca Wade, Eliz. Searugs, Sarah Bourn, Keturah Ford, and daughter, Jaen Moss, Martha Loftus, Mary Loftus, Mary Allen, Keturah Harris, Alice Wade, Frances Shirley, Judy Dykes, Daniel Young, Rosanna Wade, eleven negroes. Remarkables (1) This chh hath suffered less than any in Virginia; the reason is that some of the gentry have joined it and others favour it (2) In the month of April last the following conversation happened in this neighbour-
(P.86)
hood at/an inn between a northern minister an a number of coloners, captains, esquires &c, who had met for public business. The minister, having ordered a feed of corn for his horse, entered the room and threw himself on the bed, being much fatigued in the riding

Esq. U. You seem to be much tired Sir! Have you travelled far?

Northern M. From Georgia hither.

Col.S. Where you at Mr. Whitefields orphan house while there?

Nor.M. Yes, Sir.

Col.S. Did you see Mr. Whitefield's children?

Nor.M. I saw fourteen orphans and about eighteen grammar-school boys.

Esq. U. No, no: we ask, If you saw his own children by the squaw?

Nor. M. O gentlemen, you don't talk sense, nor any thing like it, else I would talk with you.

Omnes Ha! ha! he!

Esq. U. Pray are not you a clergyman?

N.M. Yeas, Sir.

Camp. L. Of the church of England I presume?

Nor. M. No, Sir; I am a clergyman of a better church than that; for she is a persecutor.

Omnes Ha! ha! he!

Esq. U. You lie, Sir; I mean on the bed.

(P.87)
/N.M. And you lie, Sir; I mean under a mistake for I but yesterday saw her prisoners in Chesterfield goal.

Omnes. Ha! ha! he!

Esq. U. Then you are one of the fleabitten clergy?

N.M. Are there fleas in this bed, Sir?

Esq. U. I ask, if you are a clergyman of the itchy true blue kirk of Scotland?

N.M. No, no, Sir; I am a clergyman of a much better church than that which has the itch.

Capt. L. (whispers) He is ashamed to own her for fear you should scratch him, 'Squire.'

Esq. U. aloud. I fancy, Sir, you are tinctured with the Baptists?

N.M. No, not tinctured; but deeply dyed with them.

Omnes. Ha! ha! he!

After they had found him out they began to tell very strange stories of the Baptists, quite as incredible as that of Mr. Whitfield and the squaw. This made the northern minister rake up all his witts, and throw it among them, preserving as much delicacy as he could in a groder's shop. When repartees were over, and the grog turned their attention another way, the following whispers passed between themselve.

Esq. U. He is no baptist -

Capt. L. No by G_d, nor presbyterian neither.

(P.88)
/Col. S. What do you take him to be a clergyman of our church?

Esq. U. No; I take him to be one of the Georgia lawyers.

Mr. G. For my part I believe him to be a baptist minister. There are some clever fellows among them. I heard one/ Jery Walker support a petion of theirs at the assembly in such a manner as surprised us all, and make our witts draw in their horns.

Major. W. I confess, that they have often confounded me with their arguments and texts of Scripture: and if any other people but the baptists professed their religion I would make it my religion before tomorrow.

After this whispering interlude, Squire U. Addressed himself to the man on the bed, saying, Sir, You must go home with me, and give us a sermon; there is plenty of your sort in this neighbourhood.

N.M. Must is for the king! Sir!

Esq. U. Well; but you will go?

N.M. I will if I please.

However the minister went; and met with very genteel entertainment from Squire U. and his lady. The Squire offerred to give the minister a fresh horse instead of his own which was much harrassed with the journey; and told other people (P.89) that he would never talk any more against the Baptists.

Carters-run

So called from a creek, running into a branch of the Rappahanock, near to which the meeting house stands, in Faquire county. 160 miles NW from Williamsburge, and 200 SWbS from Philadelphia. The place of worship is 42 feet by 24, built in 1769, on land given by Joseph Holtzlaw. The church consists of two branches; one near; the other about 15 miles higher up on the same creek, where is also a house, 40 feet by 24, built in 1771. No estate. No fixed salary, but presents to the amount of about 50 l. Here the 9 christian rites are admitted. The minister John Pickett, who has Mr. William Macklanehan to his assistant. The families about 350, whereof, 240 persons are baptized and in communion. This their present state. They originated in this manner. About the year 1767 the said John Pickett came to this neighbourhood; and, being a devout man, talked to his neighbours about the concerns of their souls with reference to eternity, in so much that many became very serious. Soon after, Rev. Jos. Morphy visited these parts, and baptized, one (P.90) Wm Marshall, Markham Marshall and their wives, Peter Hitt & Mary Miller (a negro); After him came Rev. Sam Harris, and baptized Wm Maclanahan and wife, Joseph Holtzlaw, John Jackman, Sarah Davis. Wm Jackman and others to the number of 37, who were constituted into a church Nov. 12, 1768. Remarkables..(1) They endured great opposition from mobs and magistrates; the former breaking into the meeting house and doing the most slovenly things, tearing their pulpit and communion table in pieces:

and the other imprisoning some of their principal men. viz James Ireland, Wm Maclanahan &c. At their meetings the mob were pretty quiet, chiefly owing to the presence of Mr. Maclanahan who is a most robust man, and has been a mighty buffer. The minister is

Rev. John Pickett

He was born, Jan. 14, 1744, in King-George county in Virginia. Bred a churchman. Embraced the profession of the Baptists in 1766, and had the ordinance administered to him by Rev. Joseph Morphy. Ordained, May 27, 1772, at which time he took care of this people. He married Hannah Withers by whom he has a daughter, named Catherine. Mr. Pickett's occupation was that of a Dancing-master (P.91); but quitted it when he found Christ; never-theless the gracefulness of gait, attitude, gestures and address (peculiar to that occupation) abide with him. His share in the troubles of the times is not inconsiderable. Three months was he in Fauquire goal, put there by one Squire Edmonds; often insulted and abused by the mob and others, whose births, fortunes and ranks in life ought to have deterred them from savage and brutal actions.

Culpepper

So distinguished from the county: but had better be called The north water of Rapidanne, where the meeting house is; or the Blew-ridge, which is near. The house is 32 feet by 20. built in 1771 on land given by Capt. Maclanahan, distant 169 NW from Williamsburg, and 209 miles SWbS. from Philadelphia. No estate; no salary, except presents to the amount of about 30 l. The 9 Christian rites are here admitted. Families about 200 wereof 72 persons are baptized and in communion, communion, celebrated as often as they can. No ordained minister. Exhorters two. viz John Munroe and Thomas Payton. They

originated from Carterrun whereof they had been a

(P.93)
/branch (consisting of about 20) to Feb. 11, 1771 when they were constituted into a distinct church by

Their names are

No very remarkable event hath happened since except the troubles of the times common to other churches.

Louisa

So called from the county, 150 NW from Williamsburg and 239 SWbS from Philadelphia. The meeting house is 40 feet by 20, built in 1770 on land given by Joseph Thompson. The families about 200 whereof 96 are baptized & in communion, here administered once a month. No estate. No other salary but presents to the amount of about 20 l. The minister. Rev. David Thompson, who has to his assistants James Chiles and Andrew Trible. The former was put in goal at Fred-
(P.94)
erickburg for 48 days. The magistrates concerned were/Larkin Chew, Mr. Smith and John Carter Esqrs. In this church the Christian rites are admitted. They originated by means of Rev. Sam. Harris who in 1767 visited these parts. After him came Rev. James Reed and baptised one David Thompson and wife, Thomas Thompson, Richard Thompson, John Thompson and others to the number of 80 souls: these were

1770 constituted into a distinct church. No very remarkable event except their share of persecution. The minister is

Rev. David Thompson

He was born at Hannover in Virginia (1746) and bred a churchman. Ordained the last Saturday in May 1771. Married Ann Allen by whom he has four children.

Cumberland

(P.96)
Whitehouse

Stanton

So called from Stanton-river (a branch of the Roanoak) in Pitsylvania county, 145 miles WbS from Williamsburg, and 550 SW from Philadelphia; one branch is near said Stanton; another branch at Holston river; a fourth at Roanoak. The families about 20[illegible]. All Christian offices and rites admitted. The minister, Rev.
(P.97)
William Morphy, a native of Virginia, and bred a churchman; he is reputed a man of wit and good judgement. His wife is Sarah Barton by whom he has children, John, Kesiah, William, Joseph, Tabitha. The church originated.....1761 by means of emigrants.

(P.98)
Lower - Shanadore

(P.99)

Kelokton	Oct. 8, 1751
Opekon	Oct. 20, 1752
Broadrun	Dec. 3, 1762
Birtchcreek)	Oct. 6, 1769
)	
Winnscreek)	

(P.100)
Cumberland

(P.101)
Dunweidy

Meherin

PART III

Treats of the Tunker-baptists in Virginia

The account which we gave of the Tunkes in Pennsylvania (vol.1 p.64)
(P.104)
serves for the history/of them in Virginia as far as faith and order are concerned. They emigrated hither, (some from said Pennsylvania, and some from Maryland) about the year 1752, and settled on the waters of Shanadore, and have increased to about 36 families where of 36 persons are baptised. Their ministers are Rev. Jos. Chiefly, Christopher Guss. Some of them keep the 7th day sabbath by means of their connexion with the Tunkers of Ephrata. These have also been much harrassed by reason of the militia law and their scrupling to take an oath.

PART IV

Treats of the Mennonist-baptists in Virginia

For their faith and order we refer the reader to our first vol. p. 90; for as they differ nothing in either from their brethren in Pennsylvania. They came hither from Maryland & said Pennsylvania about the year 1752 and settled in Augusta county. The number of the families is about 100 where of 52 persons are baptized. Their minister is Rev. who has to his assistants

Appendix

(P.105)

APPENDIX I.

Some proceedings of the Virginians against the Baptists have, in the foregoing sheets, been called <u>persecutions</u>; because they originated from their worshiping God according to the dictates of conscience, informed by the Holy-scriptures; their conduct as members of civil society, and subjects of King George stands unsullied; as may be proved by most credible witnesses. One testimony of the late honourable John Blair has already been produced p.

But some who have allowed the sufferings of the Baptists in Virginia to be of the nature of persecution have also said "that they may blame themselves for them because they refused to put themselves under the protection of the Toleration acts". To this it may be replied, That the spread of the baptists in Virginia is almost a new thing, and that among people who (for the most part) knew little of law and of the rights and privileges of protestant dissenters. However it is not true that the Baptists have either refused or neglected to claim their rights. Some obtained licenses: others have been refused under various pretences; some alledging that the toleration act was not in force in Virginia because it is of later date than the charter, and was never formally

(P.106)

adopted by the legislature; others, that they never would adopt it, but keep it out of the provinc as they did the Stamp-Act; and some, that it was the business of the assembly and not of justices or inferior courts to grant licenses; by these means the suites of the Baptists were deferred, and the clergy, magistrates, and mobs in many places continued to treat them despitefully. At last the Baptists addressed the assembly for their privileges as protestant dissenters. The assembly, instead of adopting the toleration act as it was framed in England drew up a bill something like it. When this made its

appearance in the public papers, the Baptists saw themselves under a necessity of remonstrating. against it & renew their claim to peace and impunity in consequence of the toleration act which, in their opinion, is coextensive with the establishment of the church of England. This is the present state of the case. The bill of assembly (before mentioned) is as follows

"Whereas it is judged reasonable and expedient that his majesty's protestant 'subjects in the colony, who dissent from the church of England, should have 'and enjoy all those privileges and indulgencies, which are most likely to 'give ease and quietness to scrupulous consciences in the exercise, of religion, 'and thereby unite all his majesty's subjects (P.107) in interest and affection, but 'no certain provision hath heretofore been made in this colony for so desirable 'a purpose, Be it therefore enacted by the governor, council, and burgesses, 'of the present general assembly, and it is hereby enacted by the authority of the 'same. That from and after the passing of this act, all his majesty's protestant 'subjects, dissenting from the church of England, within this dominion, shall 'have and enjoy the full and free exercise of their religion, without molesta- 'tion or danger of incurring any penalty whatsoever.

"AND be it further enacted, by the authority aforesaid, That when any 'congregation or society of protestant dissenters shall build or agree on any 'house for public worship, notice thereof shall be given to the court of the 'county where the same shall be situated, which shall be entered upon record, 'for which entry and a copy thereof, if required, the clerk may demand and 'receive___ and no more. PROVIDED that when such congregation or society are 'assembled, the doors of their meeting houses shall not be locked, barred, or 'bolted and that they shall be confined, as to their public worship to such houses so built or set apart for the purpose afore said, and to meetings,

'for such public worship, in the day time only. AND if any preacher, dissenting
'from the church of England, shall teach or preach publicly, in any other (P.108) house,
'or in or at any other place to more than ten persons, then and there assembled,
'besides the family of the persons, at whose house such preaching shall be,
'or with the doors of their meeting houses locked, barred, or bolted, or preach
'or teach in the night time at such houses, contrary to the direction of this
'act, he, so offending, may, on complaint to a justice of the peace for the
'county where such offence shall be committed, be bound to his good behaviour
'for one year, in any sum the said justice shall think reasonable; and if such
'teacher or preacher shall again offend in like manner, it shall be held and
'deemed a forfieture of his recognizance; and the person at whose house, or upon
'whose land, such unlawful meeting shall be a second time by permission, shall
'forfeit and pay the sum of twenty five shillings. Which penalities shall be
'recoverable, with costs, before a justice of the peace, and shall be one half
'to the poor of the parish where the offence shall be committed; and the other
'half to the informer. PROVIDED also, that this act shall not extend, or be con-
strued to extend to exempt any person or persons from the penalities of the
'laws now in force against white persons, free negroes, mulattoes, or Indians,
'who shall be found in company with slaves, tho' assembled under pretence of
'public worship.

(P.109)
"AND be it further enacted, by the authority aforesaid, That if any teacher
'or preacher, or pretended teacher or preacher, shall exhort, advise, or exdite,
'any slave or slaves to refuse or disobey the lawful commands of his, her or
'their master or owner, or shall teach or preach publicly or privately to any
'slave or slaves, the unfitness or unlawfulness of slavery, or shall incite
'any slave or slaves to neglect or forsake the service or employment of his,

'her, or their master or owner, under pretence of religious worship, or shall 'baptize or admit any slave or slaves a member or members of any congregation 'or religious society, without the permission of the owner of such slave or 'slaves first had in writing, and shall be thereof duty convicted, by bill, 'plaint, or information, in any court of record in this colony, he or she, 'so offending, shall suffer one year's imprisonment without bail or maniprise.

"AND it is hereby enacted, by the authority aforesaid, that it shall and 'may be lawful for the court of any county in this dominion to summon the 'minister or teacher of any congregation, or society of protestant dissenters 'to the next court to be held for that county, and on his appearance to tender 'to him the oaths on his majesty's person and government appointed to be taken 'by act of parliament, and if he shall refuse to take the said oaths, or being one 'who scruples the taking of any oath to repeat and subscribe declarations to 'the same effect, and also to (P.110) repeat and subscribe the test, and moreover repeat 'and subscribe the following, to wit, "I A. B. do solemnly declare my unfeigned 'assent and consent to all and every article and thing contained in the holy 'Scriptures of the Old and New Testament, and I do acknowledge profess, testify, 'and declare, that I do firmly believe that the said Scriptures of the Old and 'New Testament were given by divine inspiration", and if he shall refuse to take 'the said oaths, or to repeat and subscribe the said declarations and tests, the 'said court is hereby authorized and impowered to bind such minister or teacher 'to his good behaviour for any time, or in any sum they shall think reasonable; 'and if such minister or teacher shall, within the time mentioned in his 'recognizance teach or preach in public, without first complying with the 'directions fo this act, it shall be held and deemed a breach of his good 'behaviour; and if he shall not appear at the return of the summons executed,

'an Attachment may be issued against him, by virtue whereof the sherif may 'take him into custody til he shall give security for his appearance at the 'next court, or until he shall take the oaths or repeat and subscribe the 'declaration above mentioned and the test, before some justice of the peace 'for the said county, who is hereby authorized and required, on application of 'any such minister or teacher, to administer and receive the same, and to give 'a certificate thereof, which certificate the sheriff is to return to the (P.111) /'clerk's office with the attachment, there to be entered on record, which 'shall be as effectual as if the said minister or teacher had appeared or 'qualified in court.

"AND be it further enacted, That it shall and may be lawful for any justice 'of the peace in this colony to tender the oaths or declarations and test above 'mentioned to any dissenting minister or teacher; and if he shall refuse to take 'the said oaths, or to repeat and subscribe the said declarations and tests, 'the said justice shall bind the said minister or teacher to appear at the 'next court, to be held for his county which court shall, on his appearance, 'proceed in the same manner as is above directed when such minister or teacher 'shall appear in obedience to a summons. PROVIDED nevertheless, That whereas 'certain persons, dissenters from the church of England, commonly called Quakers, 'do scruple the taking any oath, it shall be sufficient for any such person 'to subscribe the profession of their Christian belief, in the form prescribed 'by an act of parliament, made in the first year of the reign of their late 'majesties, king William and queen Mary, intituled, <u>An act for exempting their 'majesties protestant subjects dissenting from the church of England, from 'the penalties of certain laws</u> and shall make and subscribe a declaration of 'fidelity and abjuration in the forms perscribed by one other act of parliament

'

'made in the eighth year of the reign of late majesty king George the first, 'intituled, An act for granting the people called Quakers such forms of affir- 'mation and declaration as may remove the difficulties which many of them lie 'under; and every such person that shall make and subscribe the (P.112) two declarations 'and profession aforesaid, being thereunto required, shall be exempted from all 'the pains and penalities mentioned in this act, and enjoy all the benefits, 'privileges,and advantages which the said people, called Quakers do, or may 'enjoy in England, by the laws and customs thereof. PROVIDED always, that no- 'thing in this act contained, shall be construed to restrain any minister or 'teacher from preaching funeral sermons at any private house or place of burial. 'PROVIDED also, that the execution of this act shall be suspended until his 'majesty's approbation thereof be first had and obtained". finis.

The title of this act is, A bill for extending the benefit of the several acts of toleration to his majestie's protestant subjects, in this colony, dissenting from the chruch of England; published in the Virginia Gasett of Mar. 26, 1772. No. 307. How far it extends the said benefit; and how far it restrains it may be seen by comparing this bill and these acts together.

APPENDIX II

There are two associations of Baptists in Virginia, one of the Regulars; and one of the Separatists: that of the former is called

The Ketocton Association;

because formed and first held at Ketokton in 1765. The constituents were, the church of Ketokton, Opekon, Pignut ridge and Shanadore (P.113) or Smiths-creek. Since, 10 churches more have joined it viz that of Chappawamsick, Mountain-run, Littleriver, Newvalley, Potowmack, Greatbether, Buchmash, Birtchcreek, Manor, Little-bay. It is held in different places, the

Saturday before the second Sunday in June. The sentiments and plan are exactly the same with those of the mother association of philadelphia. The other association of the Separatists is called the

Rapidanne Association;

because formed and first held at said river (in 1770) in Orange-county. The constituents were the churches of Danriver, Blackwater, Fallcreek, Nottawa, Lowerspotsylvania and Rapidanne. Since, 13 other churches have been added, viz Banister, Bedford, Amherst, White-house, Lower-shanadore, Carters-run, Culpepper, Louisa, Goochland, Cumberland, Dunweidy, Meherin, Buckingham, &c. It is held in different places, the second Saturday in September. The sentiments and plan differ not from those of Ketokton, and therefore the latter desired an union; to which the former make this reply- "Excuse us in love; for we are acquainted with our own order, but not so well 'with yours; and if there is a difference we might ignorantly jump into that which 'might make us rue it to." This unacquaintedness with each other made the association of Philadelphia send a messenger to visit the churches; and made me, long before,/(P.114) endeavor to make the american baptists known to each other,

APPENDIX III

The money in Virginia is below sterling by one fourth: their pound being 15 shil. the shil. 9d.

APPENDIX IV

The following table drops the distinctions under which we have treated of the Virginia Baptists and exhibits their present state in one point of view. The names of the Chruches are in Roman Characters; the branches in Italic; also the ordained ministers in Roman; their assistants in Italic. The letters

r, s, t, m, denote regular, separate, tunker, mennonist.

Churches & branches	Ministers & their assistants	When constituted	Dist. & bearing from Williamsburg	Memb.	Family
Birtch-creek (r) Winns-creek	John Creel Tim. Burgess Josh. Dodson Laz. Dodson	Oct. 6,1769	180 SW	58	100
Broadrun (r)	Dav. Thomas AM Rob. Saunders	Dec. 3,1762	150 NbW	30	70
Chappawomsick (r) Occaquon Brentown (P.115)	Dav. Thomas AM Dan. Fristoe Phil Spiller Alderson Weeks	Nov. 22,1766	140 NbW	258	540
Potowmack (r) Horse-pen	William Fristoe Allen Wiley	Mar. 26,1771	110 NbW	91	150
Littleriver (r) Goosecreek Shanadore Bull-run Monocacy	Richard Major John Lewis Jeremiah Moore Eli Cleaveland	Mar. 1768	212 NbW	362	600
New valley (r)	Joseph Thomas Thomas Betty	July 18,1767	200 NbW	40	90
Manor (r)	---------- John Pinkard	Sep. 9,1771	160 NNW	25	30
Mountain-run (r)	Nath Saunders		120 NW	77	60
Mill-creek (r)	John Garret	Oct. 20,1752		100	59
Ketokton (r)	John Marks	Oct. 8,1751	159 SbE	35	20
Smiths-creek (r)	John Alderson	Aug. 16,1758	140 SSE	28	18
Great-Bethel *(r)	Isaac Sutton			17	20
Buchmash (r)	Steph. Johnston				
Little-bay *(r) (P.116)	James Gamewell			52	96
Dan-river (s) Irvine-river	Dutton Lane Rich Elkin	Aug. 1760	220 WbS	182	300

* Pennsylvania *N. Car. also

Churches & branches	Ministers & their assistants	When constituted	Dist. & bearing from Williamsburg	Memb.	Family
Newriver	Thos. Mullen				
Buffaloe-river	James Sims				
Hogans-creek	Thos. Hargate				
	James Edwards				
Fall-creek (s)	Samuel Harris	July 1770	209 WbS	120	500
Country-line	James McDannel				
Reedy-bottom	Wm. Barker				
Sandy-creek	Ambros Haley				
Cub-creek	Obediah Eckeles				
	Wm. Mash				
	Jacob Metcalf				
	John Muckleroy				
	John Weatherford				
	John Oakes				
	Thos. Mullen				
Blackwater (s)	Wm Morphy	1761	240 WbS	62	120
Little-river					
Bedford (s)	----------	May 5,1771	200 WbS	36	100
Collentown	----------				
Goosecreek	Wm Lovell				
	Math. Tallbot				
	- Pearman				
	Steph. White				
(P.117) /Amherst (s)	----------	May 10,1771	182 W	62	200
Tick-river	Thos. Hargate				
Rockfish	James Menniest				
Pedler-river	John Duncan				
	Wm Whiteside				
	James Cull				
Notawa (s)	Jeremiah Walker	Dec.10,1769	120 WbS	161	500
Sandy creek	David Ellington				
	William Mullen				
	Thos. Dobson				
L.Spotsylvania (s)	John Waller	Dec. 1769	112 WNW	216	500
Caroline	John Burrus				
Essex	John Young				
Middlesex	George McNeal				
	Robert Ware				
	James Greenwood				
	Rich. Falconer				

Churches & branches	Ministers & their assistants	When constituted	Dist. & bearing from Williamsburg	Memb.	Family
U.Spotsylvania (s) Frederickburg	Lewis Craig Joseph Bledsoe Joseph Craig James Evans Younger Pitts	Nov.20,1767	95 NNW	160	300
Rapidanne (s)	Elijah Craig Austin Easting	Dec. 4,1769	160 NNW	155	400
(P.118) /Buckingham (s)	Ranné Chastain Wm. Johnston	May 7,1772	170 WbN	68	200
Goochland (s) Manakin	---------- Wm. Farrer Phil. Webber Reuben Ford Wm. Webber Austin Eastin Joseph Anthony	Dec. 23,1771	80 W	134	500
Carters-run (s) Head of Carters-run	John Pickett Wm. McLanehan	Nov. 12,1768	160 NW	240	350
Culpepper (s)	---------- John Munroe Thos. Payton	Feb. 11,1771	160 NW	72	200
Louisa (s)	David Thompson James Chiles Andrew Tribel	1770	150 NW	96	200
Cumberland (s)	---------- David Tinsley			68	110
Whitehouse (s)	---------- John Kountze			78	150
(P.119) /Lower-shanadore (s)	James Ireland			218	400
Dunweidy (s)	---------- John Rivens			63	200
Meherin (s)	---------- John Williams			120	300

Churches & branches	Ministers & their assistants	When constituted	Dist. & bearing from Williamsburg	Memb.	Family
Stanton (s)	William Morphy	1761	150 WbS	120	400
West-branch (t)					
Shanadore (t)					
Augusta (m)					

Churches 36. Ordained ministers 32. Members 3633. Families 8002.

Souls (allowing 5 to a family) 40010.

MATERIALS TOWARDS

A HISTORY OF THE BAPTISTS IN THE PROVINCE OF

NORTH-CAROLINA

VOL. IV

BY MORGAN EDWARDS A. M. AND FELLOW

OF RHODEISLAND COLLEGE -

LO A PEOPLE THAT DWELL ALONE AND SHALL NOT

BE RECKONED AMONG THE NATIONS. NUMBERS 23:9

1772

Materials &c. &c.

Next to Virginia, southward, is North-carolina; a poor and unhappy province, where superiors make complaints of the people, and the people of their superiors; which complaints, if just, show the body politic to be like that of Israel in the time of Isaiah 'From the sole of the foot to the crown of the head without any soundness, but wounds and bruises and putifying sores". These complaints rose to hostilities at Almance-creek (May 16, 1771) where about 6000 appeared in arms and fought each other, 4000 Regulators killing three Tryonians; and 2000 Tryonians killing twelve Regulators, besides lodging in the trees an incredible number of balls which the hunters have since picked out, and therewith have killed more deer and turkies than they killed of their antagonists. In this wretched province have been some baptists since the settlement in 1695; but no society of them till about the year 1742, when one was formed about Quehuky; these came hither from Isle-wight-county in Virginia, having one William Sojourner to their minister. In 12 years this society had spread her branches through the north & north-east parts, and become 16 churches. They were all General-baptists. But about 1751 they began to embrace the sentiments of the Particular-baptists, and have since come into those sentiments, except Mr. Parker and his church, and some others. The cause was, partly the preaching of Rev. Robert Williams of Pedee, partly the conversation of a lay-man, commonly called the Slay-maker: His name was William Wallis; but chiefly, a visit
(P.126)
which Mr. Gano paid them in 1753. On his arrival he sent to the ministers, requesting an interview; which they declined, and appointed a meeting among themselves to consult what to do; Mr. Gano, hearing of it, went to their meeting, and addressed them in words to this effect, "I have desired a visit from you which, as a brother and a stranger, I had a right to expect; but

as ye have refused, I give up my claim, and am come to pay you a visit". With that he ascended into the pulpit, and read for his text the following words, Jesus I know, and Paul I know but who are ye? This text he managed in such a manner as to make some afraid of him, and others ashamed of their shiness. Many were convânsed of errors touching faith and conversion, and submitted to examination. One minister hearing this (who stood well with himself) went to be examined, and intimated to his people, he should return triumphant. Mr. Gano heard him out and then turned to his companion and said "I profess, brother, this will not do: this man has yet the needful to seek". Upon which the person examined hastened home, and upon being asked, How he came off? replied "The Lord have mercy upon you; for this northern minister put a mene tekel upon me!" Three years (1755) mess. Miller and Vanhorn were sent among them who reformed their churches agreeable to the churches belonging to the Philadelphian association. About the year 1743 one Paul Palmer gather a little society in the southeast part of the province, Near the same time some of the particular Baptists from Pedee settled near the southern line and raised an interest in those parts of the province. In 1755 a small company from Connecticut came and settled in the forks of Cape-fear river at a place called Sandy-creek. They were 16 souls in number, (P.127) having Shubal Stearns to their minister: these were the beginning of what are commonly, tho' improperly, called Separat-baptists, who soon spread thro' the province, to South-carolina and Georgia, and northward, to Virginia, as we have already seen. Near the same time (1742) the Tunker-baptists from Pennsylvania arrived in this province, and settled about the N branch of Pedee, being the SW parts of the province: these had Rev. Daniel Leatherman to their minister. Besides these, I know of no other compaines that migrated to North-carolina. Hence it appears that the distinctions of Regular-baptists,

Separate-baptists, General-baptists, and Tunker-baptists take place in this province.

PART I

Treats of the regular baptists in the province of North-carolina

They are called regular to distinguish them from the Separatists; and particular, to distinguish them from the armenians. The faith and order of these people are agreeable to the Century confession, and the treatise of discipline thereto annexed; only some come short of these tests by laying aside imposition of hands, and ruling elders &c; and others of beyond the same standards by admitting love-feasts, washing feet, anointing the sick &c. Of these there are in the province churches. We begin with

Hitchcock.

A creek which empties into Pedee, in Anson county, 200 miles WbS from Newburn, (P.128) and miles SSW from Philadelphia. No meeting house. No estate. No salary, except presents to the amount of about 20 l. Laying on of hands and ruling elders admitted. The families about 28 whereof 14 persons are baptized. This their present state. They had their beginning in this manner. About 4 years ago Mr. Easterling preached in the neighborhood and proselyted one Jonathan Lewelin, Wm. Moody, Thos. Summerling, Wm. Leggate, Wm. Smith, Mary Smith, Nathaniel Williams and Fanny Williams. These 8 persons, with said Easterling, were Mar. 28, 1772 constituted into a church by mess. Morgan Edwards and John Brown. The minister is

Rev. Henry Easterling

Born, May, 24, 1733, at the mouth of Nuse-river. Bred a churchman. Baptized in 1760 by Rev. George Graham. Ordained, Mar. 29,1772. by said

Edwards and Brown, at which time he became minister of the church. Married Elizabeth Bennet by whom he has children, James, Elizabeth, William, Mary Martha, Shadrack, Henry, Bennet, John, Joel.

Quehuky

So called from a creek running by the meeting house & emptying into the Roanoak, in Halifax county, 120 miles NW from Newburn, and 500 SSW from Philadelphia. The house is 40 feet by 20, built in 1742, on land given by William Sojourner. No estate. No salary, except presents to the amount of about 30 l. Ruling elders and laying on of hands admitted. (P.129) The families about 150 whereof 115 persons are baptized and in communion, here administered the first Lords day in Feb. May. Aug. Nov. The present minister Rev. Wm. Burgess. This, their present state. They had their beginning from Burley in Virginia about the year 1742, and continued a society of general baptists to Dec. 11, 1755 when the following persons (embracing the Calvinistic sentiments) were reformed by means of mess. Benj. Miller and P. P. Vanhorn, viz Rev. Thos. Pope and wife, Abraham Dew, Abner Andrews, Richard Baily, John Rhodes, John Moore, Francis Spivy, Jaen Bryant, & Eliz Athison. The most remarkable things that may be said of this church are, That it is the first in the province, and the mother of many; that it existed on the arminian plan for 13 years, and was the first that became calvinistic. The first minister was

Rev. William Sojourner

He is said to have been a most excellent man; and to have had the care of the church for about 7 years. He died, Feb. 18, 1849, aged 43 years and 7 months. This date I found on a cedar rail put over his grave by his

surviving friend Rev. Josiah Hart. His wife was Mary West (alies widow Boykin) by whom he had children, Jacob, Ann, Tamar. Assistant to him was one Edward Brown but whether ordained or not, and when he died, do not appear. He was the first who embraced calvinism. His successor was

Rev. Thomas Pope

Born near Blackwater in Virginia. Bread a churchman. (P.130) Was ordained to the care of this church about the year 1751 where-in he continued to his death, which came to pass Mar. 1,1762. He was at first a general baptist, and continued such to the year 1755 when he and most of the church embraced the doctrines of grace, and occasioned the reform, before mentioned, usually called, The new constitution. He married Alice Foreman (alias, widow Ford) by whom he had children, Edith, Amos; he single; she married to Rich. Hamlin. Mr. Pope's successor was

Rev. John Meglamre

A native of Maryland. Born. Jan. 7, 1730, and bred a presbyterian. Embraced the sentiments of the Baptist in 1760, and had the ordinance administered to him at Fishing-creek by Wm. Walker. Ordained the 2d Saturday in Feb. 1767. Took the care of this church in 1768. Resigned it to go to Nottaway, May 2, 1772. He married Lettice Helms by whom he has children, Sarah, Ann, Elizabeth. His successor is

Rev. William Burgess

Born, Dec. 24,1731, at Pasquotank. Ordained to the care of this church, May 2,1772. by Mess. Morgan Edwards, Thomas. Moore, and Meglamre. He married Sarah Scarboroug, after her, Penelope Bryant. His children are, Mary, Malachy, Elizabeth, Mourning, Bryant, Winifred, Dempsy, John, Sarah.

Tar-river-falls

(P.131)
/So distinguished from the part of the river near the meeting house, in Edgecomb county, 110 miles NW from Newburn, and about 510 SSW from Philadelphia. The church consists of two branches; one near said falls where is a place of worship, 30 feet by 20, built in 1764, on land given by Wm Horn; the other branch about 15 miles off, near the mouth of Swift's creek. The families about 100, whereof 64 persons are baptized, which is here celebrated the 3d Sunday in Jan. Apr. Jul. Oct. No estate. No salary, but presents to the amount of about 20 l. Ruling elders admitted, but no laying on of hands. This their present state. The society existed about the year 1744 but was then a daughter of Quehuky and on the arminian plan. Their minister (Mr. Moore) first changed his opinions by reading Fishers marrow of divinity, Buynian's law and grace, and conversing with the Slaymaker, before mentioned. Then he proselyted some of the church, particularly Robert Sojourner and wife, Peter Herinton, and wife, John Baker; these 5, with himself and wife; reformed to the pattern of the Pensylvania churches, and considered it as a new constitution. The time was Dec.3,1757. The first minister is the present

Rev. John Moore

He has one John Tanner to his assistant. Mr. Moore was born in Nausymond county in Virginia. Aug. 13, 1717. Bred a churchman. Baptized in 1746 by Rev. Wm Sojourner. Ordained by the said Sojourner & Josiah Hart, Oct. 30, 1748, at which time he took the oversight of the church. Sobriety
(P.132)
/distinguished Mr. Moore's character from his youth up. To which he assumed the form of religion and then judged his condition safe. But happening to read a sermon of Sam. Smith entitled the, Great A size, he began to discover

the sin of his nature and to be in trouble. He laboured for peace for 15 years by works of righteousness, but got no rest till he understood and embraced the doctrines of grace. His wife's maiden name was Sarah Meredith, by whom he has children, John, Elizabeth, Kesiah, Bethsheba, Elisha, Lewis, Sarah.

Fishing-creek

A branch of Tar-river, near to which the meeting house stands, in Bute county, 150 miles NW from Newburn, and 580 SSW from Philadelphia. The church consists of 4 branches; one at said Fishing-creek where is a house, 52 feet by 28, built in 1771 on land given by Thomas Oneby; another at Benefield's creek, 28 miles off; a third at Sandy-creek, 17 miles off; the fourth at Gile's-creek, 25 miles off; Benefield's-creek is soon to be constituted into a church; a meeting house belongs to each branch. The families about 500 whereof 250 persons are baptized. No estate. The salary 40 l. Ruling elders admitted, but not laying on of hands. The minister Rev. Wm. Walker who has to his assistants Zachariah Thompson and Wm. Cook. This Their present state. They originated from Quehuky and were a general baptist society from the year 1745 to Dec. 6,1755 when about 15 persons who had embraced the doctrines of Grace reformed to what they are now, called the New Constitution. Their assistants Mess. Benj. Miller (P.133) and P. P. Vanhorne. The names, Sam. Davis, Sam. Mangram, James Petty and wife, Diana Ham, Wm. Walker, Edward Caerlisle and wife, Sarah Davis, Rich. Acock, and wife, Martha Acock, and Rich. Bennet. The most remarkable thing that may be said of this church is that it is the daughter of Quehuky, and mother of Tar-river, Cosawhatchee, &c. The first minister is the present

Rev. William Walker

Born, Jan. 24, 1717, in Newkent county in Virginia. Bred a churchman. Became a baptist Aug. 9, 1746 at Quehuky. Ordained in 1748 by Josiah Hart. Embraced Calvinism in 1752. Took the care of the church in 1755. Married Jaen Bays by whom he has children, Peter, Sarah, William, Mary, Martha, James, John, Joel, Lydia, Mercy, Hope. He is a man well thought of and very popular.

Lower-Fishing-Creek

So called from a creek that empties itself into Tar-river, near to which the place of worship is, in Halifax county, 120 miles N W from Newburn, and 520 SSW from Philadelphia. The church consists of 3 branches; one about Lower-fishing creek where is a house, 40 feet by 20, built in 1757, on land given by James Wyat; another on Swifts-creek, 8 miles off; the third in Rocky-swamp, 12 miles off, where is also a meeting house. No estate. Salary 50 l. The families about 350, whereof 74 persons are baptized. Ruling elders, and devoting children admitted, but no laying on/of hands. (P.134) The minister, Rev. Charles Daniel, who has William Powel to his assistant. This their present state. They originated from Quehuky, and existed, a society of general baptists, since the year 1748, under the care of Mr. Parker. But the chief of them receiving the doctrines of Grace, they were, Oct. 13, 1756, reformed into a kind of new constitution by means of Rev. Thomas Pope. The names were, James Wyat, James Wyat jur; Nathaniel Powell, Mary Cullender, Francis Spivy, Sarah Spivy. No remarkable event since, except that it is a mother church, that of the Meadows, near Roanoak, being its offspring. The minister is

Rev. Charles Daniel

Born (Jan. 1731) near Richmond in Virginia. Bred a churchman. Embraced the principles of the Baptists in 1749, and had the ordinance administered to him by Rev. Josiah Hart. Ordained Aug. 16, 1753 by said Hart and Henry Ledbetter; but changed his sentiments in 1755 (chiefly by means of reading Whitefield's sermons) and became a particular baptist. Became minister of this church Nov. 15, 1756. Married Amy Clark, but has no issue. He is a wise and knowing man, and therefore often consulted in civil and law matters: He dropped preaching as soon as he began to suspect the orthodoxy of arminianism, and took it not up again till he has assurance of his being in a state of grace.

Pasquotank

Otherwise called Northmeeting from its situation, which is on the north (P.135)
side of/Pasquotank river, in a county of the same name, 50 miles NE from Edentown, and miles SSW from Philadelphia, The house is 50 feet by 25, erected in 1757 chiefly at the charge of John Burges. No estate. No fixed salary. The pay of the minister is only in way of presents. The members are 192, families about 300. Ruling elders and laying on of hands admitted. Communion celebrated the 1st Sunday in March, June, December, September. No ordained minister. This their present state - Their beginning was in this manner. About the year several persons in the neighborhood embraced the sentiments of the General baptists, and held their meeting in private houses till 1736 when they erected a small place, having Rev. William Burges (who was then in the commission of the peace) to their minister. Their number then was about 30. Thus they went on to 1757 when the following persons embraced the particular scheme viz John Burges Esq. then pastor, and his son William his assistant, John Squire, Isaac Cartwright, William Burges Jur. James Earl, Joel Brocket, Henry Hayman, Thos. Cartwright, Mary Burges, Margaret Farceluff and Sarah

Squire. These 12 were Jan. 20, 1758, constituted in a church by means of Rev. mess. Thomas Pope and Charles Daniel ~ No very remarkable thing happened since, except that in 13 years they increased from 12 to 192, and that most of their brethern of the general persuasion have joined them. The first min's was

Rev. John Burges

He was a native of the place, and a man of character and fortune, and many (P.136)
years in the commission of the peace. He died Jul. 13, 1763, in the 38 year of his age; and was interred in the burying ground belonging to the society, which ground and meeting house were his own, but, by his request, has been properly conveyed to the society by his son Demsey. His funeral sermon was preached by Rev. Charles Daniel, to a crowded audience who expressed much grief at the loss of so bright and burning a light. He was ordained minister of this church at the constitution or reform. Jan 20, 1758. His wife was Margaret Bell by whom he had children, John, Demsey, William, Zephaniah. After his death the church was without a pastor for about 6 years. His successor was

Rev. Henry Abbot

Born Oct. 28, 1737, at Westminister, in Middlesex county. Bred a churchman; Embraced the sentiments of the general baptist in 1758, and had the ordinance administered to him by Rev. Joseph Parker in Jul. the same year. Ordained in Mar. 1767 by Mess. Charles Daniel and James Gamewell, sometimes after he had changed his sentiments; and Sep. 3, 1769 became minister of this church, Rev. John Meglamre assisting. He died Feb. 1772. leaving no issue.

TORNEOT

So distinguished from a creek in Edgecombe county (near to which the meeting house stands) emptying itself into Contantery and that into Neuse river. The house is 28 feet by 16, distant 80 miles N from Newburn and SSW from Philadelphia. It was erected in on land given by Rev. John Thomas. No estate. The minister is rewarded in a way of presents. Ruling elders and laying on of hands admitted. (P.138) Families about 75, whereof 100 are baptized and in the communion, celebrated here the 4th Sunday in Feb. May. Aug. Nov. The minister, Rev. John Thomas - This their present state - They originated from the general baptists. The names of them who first declared for the particular scheme are Rev. John Thomas & wife, Moses Baker & wife, Jonathan Weaver & wife, John Thomas jur. and wife, John Barnes and wife, Jonathan Thomas and wife, Sarah Hickman, Obedience Thomas; the 14 were constituted on the particular plan Sept. 7, 1758. The first minister is the present

Rev. John Thomas

A native of Virginia: Bred a churchman. Embraced the sentiments of the Baptists in 1748 & had the ordinance administered to him by Rev. Josiah Hart. Ordained by Rev. Mess. George Graham & John Moore, at which time he took on him the care of the chh. His wife is Christiana Roberts by whom he has children, John, Jonathan, Obedience, Theophilus, Milicent, Teresa; married into the William Hilliard, Rogers, and Hill families and have raised 22 grand children.

Tar-river

So called from the river which runs near the meeting house, in Grenville county, 165 miles NW from Newburn, and 450 SSW from Philadelphia. The church consists of two branches; one near said river, where is a place of

worship, 32 feet by 20, built in 1765, on land given by James Meadows;/(P.139) the other at Flat-river where a meeting is kept in a school-house. No estate. No salary, except presents to the amount of about 20 l. No elders. No laying on of hands. The families about 56 whereof 42 persons are baptized and in communion which is here administered the 4th Lord's day in Jan. Apr. Jul. Oct. The minister, Rev. Henry Ledbetter. This their present state. They had their beginning about the year 1749 but then were arnimians. In process of time they embraced the doctrines of grace, and were re-constituted, Apr. 3, 1761, by Mr. Walker of Fishing-creek from whose church they originated. The consiitutents were Henry Ledbetter and wife, John Shearman and wife, Thomas Goss and wife, Rich. Gibbs and wife, Edward Vesy and wife, James Langston, Absolom Langston, Soldmon Langston, Jeremiah Lewis and wife, Benj. Hubbard, Wm. Forrest, Mary Shoemaker. Lucy Thompson, Eliz. Span. No very remarkable event since. The first minister was

Rev. William Washington

He was a native of Virginia. Bred a churchman. Embraced the sentiments of the baptists about 1745 and had the ordinance administered to him by Rev. Rich. Jones of Burley. Ordained about 1746, and becoming a particular baptist took the care of the church in 1761; but resigned the same year in favour of Mr. Ledbetter. His wife was Tabitha Reeves by whom he had children. He was prosecuted for talking against the church of England while in Virginia; and upon his removal to North-carolina, the prosecution was renued at Enfield, which cost him upwards of 40 l. His successor is the present,

(P.140)
Rev. Henry Ledbetter

Of him we have treated under Linches-creek in South-carolina. He became a particular baptist by means of Rev. Stephen Hollingsworth.

Red-banks

In Pitt-county near Tar-river. From Newburn miles. The families about 100 whereof 82 persons are baptized and in communion. It was constituted Nov. 20, 1758 by Thos. Pope and Joseph Willis. The minister is

Rev. Jeremiah Rhame

Bred a churchman. Embraced the sentiments of the Baptists in 1755 in the general scheme in 1758, and prosylited many to his way of thinking who with him were formed into a church the time before mentioned. He married Eliz. Bardley by whom he has children Abigail, Jeremiah, Ebenezer, Bradley, Benoni,

(P.141)
Great-Cohara

So called from a creek (emptying itself into Capefear) near to which the meeting house stands, in Duplin county, 60 miles W from Newburn. The families about 20 whereof 8 persons are baptized and in com. The minister, Rev. Edward Brown - They began by means of the same minister's preaching in 1749, and when a considerable number was baptized sent for Rev. Mess. Thos. Pope, Jonathan Thomas & Stephen Hollingsworth to form them into a chh. which was effected Oct. 15, 1759. The constituents were 12. They increased exceddingly till the troubles of the Regulation compelled them to quit the province except the 8 persons before mentioned. Their first minister is

Rev. Edward Brown

He was bred a churchman. Became a baptist, (on the general plan) in 1749. Had the ordinance administered to him by Rev. Wm. Sojourner and

and ordained the same year (1749) to the work of the ministry. Sometime before 1759 he changed his sentiments and became a particular Baptist. His wife Prudence Sherrod by whom he has 5 children; one married into the Stephens family

Three-creeks

Bladen-county

(P.142)
Bear-creek

So named from a creek emptying into the Neuse, near to which the meeting house stands, in Dobbs county, 60 miles WNW from Newburn. The house is 20 feet by 15, built in on land given by Joshuah Herring. No estate. Ruling elders and laying on of hands allowed. The families about 40 whereof 30 are baptized and in communion, celebrated 1st Sunday in Jan. Apr. Jul. October. This church originated by a transformation of general baptists into particular chiefly by means of Rev. Mess. Miller & Vanhorn in 1757 No. - 15. The first minister is

Rev. George Graham

(P.143)
/Arrived in America in his youth. Embraced Believer's baptism in the year 1750. Changed the general for p rt scheme about 1756. He is yet alive but past his labour. His successor is

Rev. Jushun Herring

A native of N. Carolina. Bred a chh man. Embraced Believers bap. in 1 756. Ordained in 1767 by Mess. George Graham and Jonth. Thomas. He married Elizabeth Matchet by whom he has children Mary, Matchet by whom he has children Mary, Matchet, Elizabeth

Swifts-creek

So called from a branch (near to which the meeting house stands) which empties into the Neuse, in Craven county, 12 miles NbW from Newburn, and SSW from Philadelphia. The families about 150 whereof 72 persons are baptized and in communion - This their present state - They originated by means Rev. William Burges of Pasquotank who in preached in the parts and baptized many in the general scheme; but in 1756 were visited by Rev. mess. Benj. Miller and P. P. Van Horn, who prosylited the following persons and formed them into a church Feb. 27 the same year. Their names were Joseph Willi, George Fisher, Abraham Marvin, James Willis, Samuel Willis, James Perdieu, Jacob Miller, Elizabeth Willis, Ann Miller,/(P.144) Mary Willis, Elizabeth Wane, Mary Fisher, Susanna Willis, Mary Warren, Mary Miller - The first minister is the present

Rev. Joseph Willis

He was ordained by mess. George Graham & William Fulsher and at the same tine became minister of this church. His wife is Eliz. Simmons by whom he has children Mary, Joseph, Thomas, Caleb, Richard, Jesse, and Ephraim

PART II

Treats of the Separate Baptists in the province of Northcarolina

Of these we have said something in our III Vol. part 2d, p. 52, to

which we refer the reader. Besides Separatists, they are sometimes called Newlights, because, in their manners they resemble (P.145) those devout people to the Northward who, in 1740, acquired the names of Separatists and Newlights: the ministers resemble those in tones of voice and actions of body; and the people in crying out under the ministry, falling-down as in fits, and awaking in extacies; and both ministers and people resemble those in regarding impulses, visions, and revelations. But it must be observed that these things are not true of all the separate Baptists; there are some exceptions: neither do all regard the nine Christian-rites, but only baptism, the Lords supper, and imposition of hands. Of the separate baptists there are 9 churches in Northcarolina. We begin with the mother of them all, viz

Sandy-creek

So called from a little creek near to which the meeting house stands, in the forks of Capefear-river (which forks are Deep-river and Haw-river) in the county of Guilford, 250 miles NW from Newburn, and about 560 SSW from Philadelphia. The place of worship is 30 feet by 26, built in 1762, on land given by Seamore York. No estate. No salary, except presents, to the amount of about 20 l. Here ruling elders, eldresses, and deaconesses are allowed; also the 9 Christian rites: baptism; Lords supper; love-feast; laying-on-of-hands; washing-feet; anointing the sick; righthand of fellowship; kiss of charity; devoting children. The families about 40, whereof 24 persons are baptized and in communion, administered here every Lord's-day except they failed to get wine. No ordained minister, but have two exhorters viz Tiden Lane and James Billingsley. This their present state. They had their beginning, Nov. 22, 1755, when (P.146) the following persons arrived to the place viz Shubal Stearns and wife; Peter Stearns and wife, Ebenezer Stearns and wife. Shubal Stearns jur. and wife, Daniel Marshall and wife. (The Stearns

travelled hither from Boston, and in their way at Millcreek in Virginia) Marshall and Breed joined them; these last were baptized at Millcreek by Rev. Sam. Heaton; but Stearns and his company at Winsor in Connecticut, As soon as they arrived to Sandy-creek they built a little meeting house on the spot where the present stands. Very remarkable things may be said of this church, worthy a place in Gillis's book and inferior to no instance he gives of the modern success of the gospel in different parts of the world (1). It began with 16 souls; and in a short time increased to 606 spreading its branches to Deep-river and Abbots-creek, which branches are gone to other provinces; and most of the members of this church have followed them, in so much that in 17 years it is reduced from 606 to 14 souls, (and is in danger of becoming extinct). The cause of this dispersion was the abuse of power which too much prevailed in the province and caused the inhabitants at last to rise up in arms, and fight for their privileges; but being routed (May 16,1771) they despaired of seeing better times, and therefore quitted the province. It is said that 1500 families departed since the battle of Almance; and, to my knowledge, great many more are only waiting to dispose of their plantations in order to follow them. This is to me an argument that their grievances were real, and their oppression great notwithstanding all that has been said to the contrary. They who would be informed of the matter may read the address of Granville dated, Nutbush/June. 6, 1765, and (P.148) published in the Granville News-papers. Also the reasons of Brunswick and Cumberland for not paying taxes dated May. 16. 1766. Also the memorials and addresses of Orange county, published in a book entitled an Impartial Relation of the first rise and cause of the recent differences in public affairs in the province of N. Carolina, supposed to have been written by Hermon Husband. Some of the complaints are "That they had in a way of tax

'paid between 20 and 3000 l. more than would sink their paper money, and 'yet about 60000 of it still remained unsunk p. 30; that Civil officers and 'lawyers extorted more than the law allowed them - and yet were not punished, 'but suffered to prosecute the complainers. Col. Edmond Faning being con- 'victed of this at Hillsborough Sept. 22, 1768 was fined only one penny 'which the plaintiffs considered as a mock put upon them - that sheriff John 'Wood had taken more money than he and his lawyers could account for yet 'was not punished (p. 60) that the lawyers instead of 15/ took 30 s. and 'thence to 3, 4 and 5 l. and some to as many hundreds (p 6), and that neither 'the governors proclamations, nor prosecutions in civil courts remedied or 'abated the oppressions".). But to return (2) Sandy creek church is the mother of all the Separate-baptists. From this Zion went forth the word, and great was the company of them who published it: it, in 17 years, has spread branches westward as far as the great river Mississippi; southward as far as Georgia; eastward to the sea and Chesopeck bay; and northward to the waters of Potowmack; it, in 17 years, is become mother, grand-mother, and great grandmother to 42 churches, from which sprang 125 ministers, many of which are ordained and support the sacred character as well as any sett (P.148)
of clergy in America; and if some have turned out bad where is there a sett of clergy that can throw the first stone, and "We all are good"? As for the outcries, epilepsies and extacies attending their ministry they are not peculiar to them; the Newengland presbyterians had them long before; and in Virginia it is well known that the same effects attend the ministry of some clergymen of the church of England, particularly Rev. Mess. Devereaux Garret and Archibald McRoberts. The enchantments of sounds, attended with correspond- ing actions, have produced greater effects than these; though I believe a

p reternatural and invisible hand works in the assemblies of the Separate-baptists bearing down the human mind, as was the case in primitive churches I Cor. XIV. 25. The first minister was

Rev. Shubal Stearns

He had Mess Joseph Breed and Daniel Marshall to his assistants, till they removed, the one to South-Carolina, the other to Abbots-creek. Mr. Stearns was born in Boston; Jan. 28. 1706. Bred a presbyterian. Embraced the principles of the Baptists, in 1751, at Toland in Connecticut and had the ordinance administered to him by Rev. Wait Palmer, the then minister of Stoneington. Ordained, Mar. 20,1751, by said Palmer and Rev. Joshuah Mors, the then minister of Newlondon, Soon after he and his company made towards Sandy-creek, tarrying a while at Opekon in Virginia. He died, Nov. 20,1771, and is interred near his meeting house, where, I expect, a monument will be raised to his memory. He married Sarah Johnston but left no issue. Mr. (P.149)
Stearns was but a little man, but/a man of good natural parts and sound judgment. Of learning he had but a small share, yet was pretty well acquainted with books. His voice was musical and strong, which he managed in such a manner as, one while, to make soft impressions on the heart, and fetch tears from the eyes in a mechanical way; and anon, to shake the very nerves and throw the animal system into tumalts and purturbations. All the Separate ministers copy after him in tones of voice and actions of body; and some few exceed him. His character was indisputabley good, both as a man, a Christian and a preacher. In his eyes was something very penetrating, seemed to have a meaning in every glance; of which I will give one example; and the rather because it was given me by a man of good sense, I mean Tiden Lane. "When the 'fame of Mr. Stearn's preaching (said he) had reached the Atkin, where I 'lived, I felt a curiosity to go and hear him. Upon my arrival I saw a

'venerable old man sitting under a peach-tree with a book in his hand and 'the people gathering about him. He fixed his eyes upon me immediately, 'which made me feel in such a manner as I never had felt before. I turned 'to quit the place but could not proceed far. I walked about, sometimes 'catching his eyes as I walked. My uneasiness increased and became intoler- 'able. I went up to him, thinking that a salutation and shaking hands would 'relieve me: but it happened otherwise. I began to think that he had an 'evil eye and ought to be shunned; but shunning him I could no more effect 'than a bird can shun the Rattlesnake when it fixes his eyes upon it. When (P.150)
'he began to preach/my perturbations increased so that nature could no longer 'support them and I sunck to the ground". Others have told like stories of impressions which his presence made upon them for which they could not account. A little before his death the old man saw this uncommon phenomenon, the time was Sep. 7, 1769 memorable for a great storm. As he was ascend- ing a hill in his way home he observed in the horizon a white heap like snow; upon his drawing near he perceived the heap to stand suspended in the air 15 or 20 feet above ground. Presently it fell to the ground and divided itself into three parts; the greatest part moved northward; a less towards the south; and the third, which was less than either but much brighter, remained on the spot where the whole fell; as his eyes followed that which went northward, it vanished; he turned to look at the other, and found they also had disappeared. While the old man pondered what the phantom the division, and motions of it meant this thought struck him, "The bright heap is our religions interest, which will divide and spread north and south, but chiefly northward; while a small part remains at Sandy-creek". Time has proved this interpretation to be just; for in Virginia (which is to the north of Sandy-creek) the interest prevails more than in the Carolinas and Georgia.

Little-river

A branch of Pedee, near to which the meeting house stands in Anson county, 270 miles SW from Newburn, and about 570 SSW from Philadelphia. (P.151) The church consists of four branches; one near Little-river, where is a house, 30 feet by 20 built in 1768, another, on land given by Thomas Ward; another branch at Rocky-river; another by Jone's-creek; and the fourth by Mountain-run, in each of which places is a meeting house. No estate. No salary except presents amounting to about 30 l. Ruling elders, laying on of hands &c. admitted, but somewhat divided about washing feet &c. The families about 60, whereof 48 persons are baptized. No ordained ministers; exhorters, John Bullin and Edmund Lilly, This their present state. They originated from Deepriver-church (now extinct) as that did from the church of Sandy-creek. The manner was this. A few persons had taken lands near said Little-river and were about removing thither from Deep river; they desired to be formed into a church first. The time was Sep. 9, 1760; the constituents, Rich. Curtis. Joseph Morphy and wife, John Lee and wife, Wm. Seary and wife, Susanna Carr. Remarkables since are (1) This church in 3 years increased from 5 souls to 500, and builded 5 meeting houses; but are now reduced to a handful, owing chiefly to the fruitless issue of the regulation at Almance, which made most of them quit the province. (2) The major part of this church was for the 9 Christian rites, but did not practice them in expectation of universal consent. The first minister was

Rev. Joseph Morphy

He was born, Apr. 1, 1734, in Spotsylvania. Bred a churchman. Embraced the principles of the Baptists in 1757, and had the ordinance administered (P.152) to him by Rev. Shubal Stearns. Ordained in 1760, at which time he took care of this church; but resigned in 1768 in order to go to the Atkin where

he now resides. Mr. Morphy is no schollar, but very popular. Since his conversion his life and conversation has been without blame; but before he was a man wicked to a proverb. He suffered by the regulation tho' he had no hand in it; for a detachment of dragoons entered his house, stole his papers, and new pair of stockings which were the most valuable things, they saw in his little cot. His wife was a Haley, by whom he has children, Sarah, Ferraby, Eleanor, Susanna, Elizabeth

Shallow-fords

So called from the fords of the Atkin-river, near to which the meeting house stands, in the county of Surrey, 300 miles W of Newburn, and 660 SSW from Philadelphia. The church consists of 3 branches; one near the Fords where is a meeting house, 30 feet by 26, built in 1769; another branch in the forks of the Atkin; the third in (P.153) the Mulberry-fields in each of which places is also a meeting-house. Ruling elders and deaconnesses admitted, and 6 of the 9 christian rites. No estate. No salary, except presents to the amount of about 20 l. The minister, Rev. Joseph Morphy; of whom before; his assistants are Mess. David Allen, John Cates and David Chapman. The families about 350, whereof 185 persons are baptized. They had their beginning partly by emigrant baptists - from Littleriver; partly by the remains of Mr. Gano's church in Jersey-settlement; and partly by the labour of Mr. Morphy; These to the number of 32 were (1769) constituted into a distinct church. No very remarkable event since, except the rapid increase of the society.

Haw-river

So called from the north branch of Capefear river, near to which the meeting house stands, in Charham county, 190 miles WbS from Newburn, and

about 520 SW from Philadelphia. The church consists of 6 branches. One near Haw river or the Red-fields where is a house, 32 feet by 24, built in 1769; another at Collins's mount, north side of Haw-river; another at Deepriver the south branch of Capefear; another at Rocky-river; another at Tick-creek; another at Caraway-creek in Guilford county, in each of which p laces is a meeting house. The minister is Rev. Elnathan Davis, who has to his assistance (at Deepriver) Nathaniel Powell; at Rocky river, Drury Sims; at Collins's mount, Thos. Brown; at Hawriver, James Steward, and at Caraway-creek, John Robins and George Williams. The families about 310 whereof 198 persons are baptized. (P.154) Here ruling elders, eldresses, and deaconesses are admitted; also the 9 Christian rites. No estate. No salary except presents to the amount of about 30 l. This their present state. They had their beginning in this manner. When Mr. Mulky's church went to South-carolina the following persons staid behind viz Nathaniel Powell, Conrad Dowdy and wife, George Williams, Wm. Barber, Nehemiah Howard and wife, Wm. Smith and wife, Isaac Brooks and wife, Mary Brooks, Sharper and Cates (negroes) Mr. Hodge, James Steward, Simon Foe, Robert Calleh, Samuel Marsh, &c. These (considering their church state was dissolved) were reconstituted, the last Saturday in Oct. 1764. The most remarkable events since are (1) They, by bearing their testimony against the Regulation, suffered much. The regulators taking their rifles from them. One Robert Math they whipped, and threatened to give him 30 lashes a month until he consented. They suffered also by the governor's troops, who seem to have acted on this principle "He that is not for us is against us". What enraged the regulators was a resolution in their church book. Dated the last Saturday in November 1769, "That if any of their members should join the regulators or take up arms against lawful authority he should therefore be excommunicated".

Heavy contributions were levied upon them for which they have not been paid. The minister is

Rev. Elnathan Davis

Born, Nov. 9, 1735, in Baltimore county, Maryland. Bred a seventh-day baptist; lived near James's river in Virginia to the year 1757 when he came to Hawriver. Baptized by Shubal Stearns (P.155) of Sandy-creek. Ordained Nov. 13, 1764 by Rev. Sm. Harris. Married Mary Collins by whom he has children, Ruth, Benjamin, Elizabeth, James, Jonathan. He is no schollar yet very successful. His conversion came to pass in this manner - He had heard that one John Steward was to be baptized, such a day, by Mr. Stearns; now this Steward, being a very big man, and Shubal Stearns of small stature, he concluded there would be some diversion if not drowning: Therefore he gathered about 8 or 10 of his companions in wickedness and went to the spot. Shubal Stearns came and began to preach; Elnathan went to hear him while his companions stood at a distance. He was no sooner among the crowd but he perceived some of the people tremble as if in a fit of the ague: he felt and examined them in order to find if it was not a dissumulation: meanwhile one man, leaned on his shoulder, weeping bitterly; Elnathan, perceiving he had wet his white new coat, pushed him off and ran to his companions who were sitting on a log at a distance; when he came one said, "Well, 'Elnathan, what do you think now of these dammed people?" He replied "There is a trembling and crying spirit among them: but whether it be the 'spirit of God or the devil I don't know; if it be the devil, the devil go 'with them; for I will never more venture myself among them". He stood a while in that resolution; but the enchantment of Shubal Stearns's voice drew him to the crowd once more. He had not been long there before the trembling seized him also; he attempted to withdraw; but his strength failing and his understanding confounded he, with many other, sunk to the

ground, When he came to himself he found nothing in him but dread & anxiety,
(P.156)
bordering on horror. He continued in this situation/some days, and then found relief by faith in Christ. Immediately he began to preach conversion work, raw as he was, and scanty as his knowledge must have been.

(P.157)
Newriver

Southwest

So called from a creek of the name, which empties itself into the Neuse, near which the meeting house stands in Dobbs county, about 60 miles W from Newburn. Ruling elders & laying on of hands admitted. The families about 100, whereof 72 persons are baptized and in communion, celebrated the 3d Sunday in May, August, Nov. Feb. This their present state - They had their
(P.158)
beginning by means of Rev. Charles Markland who removed hither from New-river about 1760 and preached to the conversion of fifteen. These in Oct. 1762 were constituted into a church by a presbytery sent by Sandy-creek association. The constituents were Charles Markland& wife, Kittrel Mundine & wife, John Dellahunty & wife, Thos. Andrews & wife, John Cox. & wife, Joseph Thraul, Mary Goodvine, Sarah Cox, Barbary Cox, Margaret Busby. The first minister is the present

Rev. Charles Markland

He came hither from New-river, and was ordained by a presbytery from Sandy-creek association Nov. 13, 1763 to the pastoral care of the church

(P.159)
Grassy-creek

(P.160)
Lockwood's Folly

(P.162)
Trent

Newse

(P.163)
PART III

Treats of the Tunker-baptists in the province of North-carolina

These are the same with their brethren in Pennsylvania with respect to faith and order, and therefore we need not repeat what hath been said in Vol. 1 p.64. In this province there are three societites; one at

CATAWBA; the north branch of Peedee, miles WbS from Newburn and SW from Philadelphia. The families about 40 whereof 30 persons are baptized. The minister Samuel Sanders. Another at

YADKIN or the ATKIN; The same branch of Peedee further from the fork; miles SbW from Newburn, and SW from Philadelphia. The ministers Hans and Conrad Kearn. The families about 29 whereof 40 persons are baptized. The third at

EWARRY; One of the waters of the north branch of Peedee, miles from Newburn, and SW from Philadelphia. The minister Jacob Studeman; the families about 19 whereof 30 persons are baptized. This all came to the province about 30 years ago having Rev. Dan. Leatherman at their head.

(P.164)

PART IV

Treats of the general Baptists in the province of North-carolina

These are so distinguished from the particular baptists by their holding the doctrine of General-redemption. Their first rise and progress in this province hath been noticed before. At present there are churches or societies of them.

Contantony

(P.165)
Matchipungo

(P.166)
Meherin

(P.167)
Bear-river

APPENDIX I

Hitherto we have treated the norcarolina-baptists under several distinctions. In the following table the distinctions are dropped, and their present state exhibited in one point of view. The churches and ordained ministers (P.168) in roman characters; the branches and unordained ministers in *italic*; the letters r, s, a, t, denote regular, arminian, separate, tunkers.

Churches & branches	Ministers & Assistants	When Constituted	from Newburn	Mem.	Famil.
Hitchcock (r)	Henry Easterling	Mar. 28,1772	200WbS	14	28
Quehuky (r)	William Burgess	Dec. 11,1755	120NW	115	150
Tar-river-falls (r) Swifts-creek	John Moore John Tanner	Dec. 3,1757	110NW	64	100
Fishing-creek (r) Bennefields-creek Sandy-creek Giles's-creek	? Walker	Dec. 6,1755	150 NW	250	500
Lower-fishing-creek (r) Swifts-creek Rocky-swamp	Charles Daniel William Powell	Oct. 13,1756	120NW	74	350
Pasquotank (r)	Henry Abbot James Gamel			172	300
Bartee (r)	James Abbington				
Tosneet (r)	Jonathan Thomas				
Tar-river (r) Flatriver	Henry Ledbetter	Apr. 3,1761	165NW	42	56
Redbanks (r)	Jeremy Ream				
Great-cohara (r)	Edward Brown				
Three-creeks (r)					
Bladen-county (r)	Steph. Hollingsworth				
Bear Creek (r)	George Graham				
Swifts-creek (r) (P.169)	Joseph Willis				
/ Sandy-creek (s)	---------- Tiden Lane James Billingsley	Nov. 22,1755	250NW	14	40
Little-river (s) Rocky-river Jones's-creek Mountain-run	---------- John Bullin Edmund Lilly	Sep. 9,1760	270SW	48	60
Shallowfords (s) Forks of the Atkin Mulberry-fields	Joseph Morphy David Allen John Cates David Chapman	1769	300W	185	350

Churches & branches	Ministers & Assistants	When Constituted	from Newburn	Mem.	Famil.
New river (s)	Elnathan Davis	Oct. 1764	190WbS	198	310
Collins-mount	Thomas Brown				
Deepriver	Nathaniel Powell				
Tick-creek	James Steward				
Caraway-creek	John Robins				
Rocky-river	Drury Sims				
	George Williams				
New river (s)	Ezekiel Hunter				
Southwest (s)	Charles Markland				
Grassy-creek (s)	James Reed				
Lockwards-folly (s)	Guess				
Trent (s)	James McDonald				
Catawba (t)	Sam Saunders	1742		30	40
Atkins(t)	Conrad Kearn			29	40
Ewarry (t)	Jacob Studeman			30	19
Contantony (a)	Joseph Parker				
Matchipungo (a)	Wm. Fulsher				
Meherin (a) (p.170)	Wm Parker				
/Bear-river (a)	Wingfield				
Newse	Joshuah Herron				

Churches 32. Ordained ministers 30. Members 3591. Families 7950, Souls (allowing 5 to a family) 39750.

APPENDIX II

Governor Tryon is said to "have represented the regulators as a faction of Quakers and Baptists who aimed at oversetting the church of England" (aa) &c Impartial Relation p.38. The same insinuation has also appeared in a Newspaper. If the governor did, as here suggested, he must be misinformed. For I made it my business to enquire into the matter; and can aver that among 4000 regulators there were but seven of the denomination of Baptists; and these were expelled from the societies they belonged unto in consequence of the resolve of the Baptist-association, held at Sandy-creek the second Saturday in Oct. 1769. "If any of our members shall take up arms against the legal 'authority or aid and abbet them that do so he shall be excommunicated &c". When this was known abroad, one of the four chiefs of the regulators with an armed company broke into the assembly and demanded if there were such a resolve entered into by the association? The answer was evasive; for they were in bodily fear. This checked the design much; and the author of the Impartial Relation is obliged to own p.16 "There (in Sandycreek) the scheme met with some opposition on account that it was too hot and rash, and in some things not legal &c". One of the seven baptists was executed; and he at (P.171) the point of death did not justify his conduct, but bitterly condemmed it;

(aa) This is not unlikely (allowing for contradiction) as he has made the society for promoting the gospel &c / believe "Among other things his excellency hath observed, that the presbyterians and Quakers are the only tolerated sectaries under any order or regularity, every other being enemies to society and a scandal to common sense." See the appendages to the B. of Excter for 1770. p.32.

and blamed two men (of very different religion) for deceiving him into the rebellion. His speech at the gallows was as follows "I stand here exposed to the world as a criminal; my life will soon be a change; God is my com-
'forter & supporter - I am condemmed to die for opposing government. All
'you that are present take warning by my miserable and when I shall be hung
'up as a spectacle before you. My first seducers were hunter and Gelaspie;
'they had often solicited me, telling that a settlement only was contended
'for with regard to public officers: who, they said, had oppressed the people;
'and that unless those measures were taken, there could be no remedy or re-
'dress hereafter. Thus they pressed me on by assuring me the desputes (as
'they called them) then existing, might be settled without shedding of blood.
'I considered this unhappy affair and thought, possibly, the contentions in
'the country might be brought to some determination without injury to any;
'and in this mind I joined the Regulation. After I had listed under the
'banner of the Regulators I was ever after pressed to be made a leading man
'among - them; and was one of the number who opposed Col. Weddel with his troops;
'informations prevailing that the governor was in his march to lay waste this
'country and destroy its inhabitants; which I now find to be false, and pro-
'pagated to screen old offenders from justice - As to my private life I do
'not know of any particular charge against me. I received by the grace of
'God, a change fifteen years ago; but have since that time been a backslider;
'yet providence, in which is my chief security, has been pleased to give me
'comfort under these evils in my last hour; and altho' the halter is round
(P.172)
'my/ neck, believe me, I would not change stations with any man on the ground.
I would
'All you who think you stand take heed lest ye fall -/be glad to say a few
'words more before I die - In a few moments I shall leave a widow and ten
'children; I intreat that no reflection be cast on them on my account; and

'if possible, shall deem it as a bounty should you, Gentlemen, petition the 'governor and council that some part of my estate may be spared for the widow 'and the fatherless; it will be an act of charity, for I have forfeited the 'whole by the laws of God and man". This man bore an excellent character in so much that one of his enemies was heard to say. "That if all went to 'the gallows with Capt. Morrils character, hanging would be an honourable 'death". All pittied him; & blamed the wicked Hunter, Gelaspie, Howell, Husband, Butler, and others who deceived and seduced him. Upwards of 70 bills were found at the time but none was a baptists but this one. The four principals in the regulation are well known to be of other religious denominations. I thought it necessary to say so much lest the governor's works should in time make the Northcarolina regulation another Munster tragedy.

APPENDIX III

The presecution against the Baptists has not been so fierce in this province as in Virginia. Nevertheless some attempts were made to harrass them about five years ago. For that end the court summoned about 72 persons to appear against them; but in the course of examination the complaints of blasphemy, riots, heresy &c appeared so ill-grounded that the court soon dismissed the whole matter; and seemed to be ashamed of the/prosecution (P.173); as well they might; for the blasphemies the baptists were charged with, turned out to be scripture expressions, and their heresies, sound doctrines; the riots appeared to be raised, not by the baptists, but by the prosecutors who disturbed their assemblies.

APPENDIX IV

The money of this province

APPENDIX V

Mention having been made of associations in this province, we add this appendix for a history of them; they are two in mumber; one of regular, and one of separate baptists. The first is called

Quehuky-association

This had its beginning at Quehuky (Aug. 3, 1769) from whence it has its name; but is held in different places, the Monday after the first Sunday in August; it was for a while called a conference, because it was considered as a branch of the Charles-town association. The sentiments and plan of this association are the same with those of the association of Philadelphia. The (P.174)
other, is that of the Separate-baptists; called

Sandy-creek-association

So distinguished from the place where it had its existance in 1758; but is held in different places the 2d Saturday in October. This association comprised all the separate churches for 13 years. The division was in 1771. The cause was, partly, convenience; but chiefly, a mistake which this association fell into relative to their power and jurisdiction; They had carried matters so high as to leave hardly any power in particular churches, unfellowshiping, ordinations, ministers and churches that acted independent of them; and pleading "That though compleat power be in every church yet every church can transfer it to an association"; which is as much as to say that a man may take out his eyes, ears &c and give them to another to see, hear &c for him; for if power be fixed by Christ in a particular church they cannot transfer it; nay, should they formally give it away yet it is not gone away.

The James's from Monmouthshire.

The Devonalds from Pembrokeshire in a place call y graig--an independent bred.

Thomas Evans of Lantive near Lansysyl.

MATERIALS TOWARDS

A HISTORY OF THE BAPTISTS IN THE PROVINCE OF

SOUTH-CAROLINA

VOL. V

BY MORGAN EDWARDS A. M. AND FELLOW

OF RHODEISLAND COLLEGE

LO A PEOPLE THAT DWELL ALONE AND SHALL NOT

BE RECKONED AMONG THE NATIONS. NUMBERS 23:9

1772

MATERIALS & c

We come now to the polite and wealthy province of South-Carolina; a province whose planters are Nabobs, whose merchants are Princes and whose inhabitants (for the most part) have slaves to wait on them. Among the first settlers in this province were some of the baptist denomination who came hiter from Piscataqua in New-england*, about the year 1664**; these settled in the south east parts of it about Summerton, and had Rev. William Screven to their minister. The next accession was from the west of England (about 1683) in com(p)any with Mr. Blake who was a favourer of the Baptists, and whose lady and her mother (lady Axtell) were of that persuasion; these settled about Ashley and Cooper rivers near the place where Charlestown now is; The same year a few from the north of England came over with the lord Cardross and settled in

the south west parts about the mouth of Edesto. In 1737 several welsh Baptists from the county of Newcastle in Pennsylvania arrived to the north east parts of the province and settled on the banks of Pedee river; these had James James Esq. at their head, and his son Philip to their minister. In 1748 a few Tunker-Baptists from Connecocheage came into the north west parts about the waters of Santee and had Rev. David Martin to their minister. Six years after some families of the seventh-day-baptist, from Piscatawa in New-jersey and Frenchcreek in Pennsylvania, arrived

* rather Province of Main.

** Mr. Hansard Knolly was mi(nis)ter there from 1638 to 1641.

to the same parts and settled near Wateree; these had Rev. Richard Gregory to their minister. In 1759 the separate baptists from North-carolina, with Rev. Philip Mulkey at their head, came and settled about Broad River. Besides these companies private persons and single families have emigrated hither from the beginning to this time, in so much that Baptists are to be met with in most parts of the province. Some of these South-carolina baptists are calvinistic in sentiments; some arminian; some keep the seventh day of the week; and some are german. Hence arise the distinct-
(P.5)
ions of Particular-baptists; General-baptist; Seventh-day baptist; and Tunker-baptists. We shall treat of each separately.

PART I

Treats of the Particular-baptists in the province of South-carolina.

The faith and order of these are perfectly agreeable to the Century confession, and the treatise of discipline annexed to it (adopted by the association of Philadelphia in 1742) except that some use not the rite of laying on of hands, nor admit the office of ruling elders; and that others admit deaconesses, love-feasts, washing feet, anointing the sick for recovery &c. Of the particular Baptists there are in the province 19 churches; which we shall treat according to seniority, and therefore begin with;

CHARLES-TOWN

This church is so distinguished from the town where the meeting house stands, in St. Michael's parish, Berkeley county, 785

(P.6)

miles s. sw. from Philadelphia; it consists of two branches; one in town; the other on James's island about a league distant from town; In town are two meeting houses; one 47 feet by 37, erected in 1700, on a lot 230 feet by 100, the gift of William Elliott, whereon is also a parsonage house; the other in the same street, 59 feet by 42, erected in 1745, on a lot purchased by the congregation; but the general Baptists have an equal right to the first meeting house and the parsonage and lot. The third meeting house is on the said island, 30 feet square erected in 1759, on a lot of half an acre, purchased of Dr. William Rifbake. The families are about 50 where of 76 persons are baptized and in the communion, which is here celebrated the first Lords-day in Feb., May, Aug., Nov. Laying on of hands and ruling elder find no place in this church. Their temporalities are (1)* 400 l., the gift of Providence Hutchenson, (2) 500 l. the gift of James Fowler, (3) 600 l. the gift of William Screven, grandson of minister Screven, (4) 500 l. the gift of Martha de Harriette, (5) 500 l. the gift of Benj. de Harriette Esq., (6) 1000 l. the gift of Elizabeth Gibbs, (7) 1896 l. the gift of William Tilly, son of minister Tilly, but

(P.7)

this gift yeilds no interest till after his death, (8) A lot in town, the gift of Patrick Hinds, (9) Half the parsonage house and meeting house in town, to which the General Baptists also lay a

* These sums are in the old Provincial Currency. A Guinea being of the value of 2 l. 7 s. The above fund after it had received an accession of 6000 l. by donation from Messrs. Justinus Stoll, Thomas Rivers and Patrick Hinds, was by depreciation of Paper Money during the war reduced to less than 300 l. sterling.

claim, half that at Stono, with the lots, valued at 350 l. a year. With these helps, perquisites, presents &c, the living is reputed to be worth 1430 l. a year to the present minister, Rev. Oliver Hart---. This their present state--- as to their original, all we have to say is from tradition and ancient persons of veracity; for their records perished in the terrible hurricane and inundation of 1752. This church had its existence about the year 1664 at Summerton by means of emigrants from Newengland, as was before observed, and received a considerable addition from the west of England in 1683. The constituents are said to have been the Screvens, the Atwells, the Bulliens, the Elliotts, the Ravens, the Bakers, the Barkers, the Blakes, the Childs, the Caters, the Whitakers, the Bryants, the Butlers, the Chapmans &c. Before the year 1693 most of the members had removed towards the neck (whereon Charlestown is built) from Summerton, which make it necessary also to remove the seat of the church to town. They held their worship on their removal at the house of one William Chapman until they built the house before described. The most remarkable events that have happened are the following; (1) In the year 1733 William Elliott jur. occasioned a schism into which was drawn his father, and several others. These obtained Mr. Robt. Ingram from England to be their minister, Mr. Henry Heywood also came from Britain and was a good scholar, but advanced arian and Socinian Doctrines in his preaching. The old church remained united under their regular Pastor Rev. Tho. Simmons till some time in the year --44 or --45, when a dispute took place between Mr.

Simmons and his church through the influences of Dr. Dale his son-in-law, a friend of Mr. Heywood. The trustees who held the church lands for the benefit of the congregation being all dead; the church were induced in the course of this dispute to bring their cause before Legilature and petition for a revival of the trust of their authority. The assembly complied with the petition and passed an act for the purpose; But Mr. Heywood, Dr. Dale and their friends had the address to prevail on assembly to insert in it the following clause, "and because the General Baptist are antipedo baptists they shall have equal right in the said Properity." This determination of the assembly bears date May 25, 1745. Thus they went on to Oct. 9, 1758 when both parties agreed that the general Baptist should have the sole use of the meeting house, and the particular Baptists the sole use of the parsonage (for ten years); which is the present posture of their affairs; and suites the latter well enought as they had been obliged (in 1746) to build another place of worship. In some part of the time while/Mr. Simmons was minister the Number of Communicants (P.9) was reduced to three souls; only one man (Mr. Shephard) and two women remaining that might be called a church; but Mr. Whitefield's coming caused a revival, and many joined them the same year. (3)In 1754 another remarkable revival took place under the ministry of Mr. Hart, chiefly among the youth. (4) This church is a mother church; for that of Ewhaw and Ashley-river are its offspring. The first minister was;

Rev. William Screven

He was a native of Oldengland; but in what part born, how educated and when and where ordained are matters that do not appear. He came to this province from Piscataqua where he had taken to him a wife whose name was Bridget Cuff, by whom he had children Samuel, Mercy, Sarah, Bridget, Elizabeth, Robert, Permanus, Joshuah, William, Joseph, and Elisha. He came to South-carolina with his baptist company about 1664, and settled at Summerton as was before observed; but died at Georgetown, Oct. 10, 1713, aged about 84. One piece of his was printed after his death which shows him to have been an (P.10) /english schollar at least. The title is, AN ORNAMENT FOR CHURCH MEMBERS &c. One paragraph runs this, "And now for a close of all, (my dear brethren and sisters whom God hath made me, poor unworthy me, an instrument of gathering and settling in the faith and order of the Gospel). My request is, that you, as speedily as possible, supply yourselves with an able and faithful minister. Be sure you take care that the person be orthodox in the faith and of blameless life, and does own the confession put forth by our brethren in London in 1689 &c". Had they attended to this counsel the distractions and almost destruction of the church, which happened 26 years after, would have been prevented. His successor was;

Rev. ------ White

Of him I can learn no more than that he was minister of this church in 1706 which was seven years before Mr. Screven's death.

Probably he took the care of it when Mr. Screven became infirm and resided wholly at Georgetown. He seems to have died soon after his predecessor; because the next minister;

(P.11)

Rev. ------ Sanford

Died about 1718; and more than this I find not. His successor was;

Rev. William Peart

He came hither an ordained minister about the year 1717, and continued in the care of the church to his death which came to pass about 1728. He married Sarah, widow of Paul Grimball, but had no issue. When afterwards married Mr. Smith and under that name gave a legacy of 1540 l. to the baptist church of Philadelphia. Mr. Peart's successor was;

Rev. Thomas Simmons

He came hither directly from Pennsylvania where he had been ordained; but was born in England. His father gave him academical education but bound him to the carpenter's business; but the son liked it not, and therefore came to America to follow his inclination which was towards the ministry. He had two children, Thomas and Hannah. The son died childless; (P.12) the daughter married Dr. Thomas Dale and had many children who removed to England after the doctor's death. Mr. Simmons published one piece intitled, SOME QUERIES, CONCERNING THE OPERATIONS OF THE HOLY SPIRIT, ANSWERED. In his

time the church was reduced to three souls, and increased to upwards of a hundred. He died, Jan. 31, 1747; and was succeeded by;

Rev. Oliver Hart A.M.

He was born, July 5, 1723, in Worminister township, Bucks county and province of Pennsylvania, and there baptized, April 3, 1741, and called to the ministry Dec. 20, 1746; ordained Oct. 18, 1749; and the second of Dec. following arrived in Charlestown to take on him the care of the church. He is an excellent man! And well beloved by all that know him. About 2 years ago he was robbed of about 30 l.; When the thing was known in the town the gentlemen of other societies made him a present of 730 l. which they raised among themselves without the help of his own people. He married Sarah Brees by whom he has children, Eleanor, Oliver, John, Mary; the eldest is married to Thomas Screven, grandson (P.13) of minister Screven; the other are single; John is now a student in Rhodeisland college. Next to Charlestown church in order of time is that of;

Ashley-river

So distinguished from the river Ashley, near to which the meeting house is in the parish of St. Andrews, Berkeley county, 14 miles n.bw. from Charlestown, and 780 miles s. sw. from Philadelphia. The house is a very neat brick building, 43 feet by 28, erected in 1763 on a lot of 7 acres, the gift partly of Richard Butler, and partly of Dr. William Brisbane. The temporalities are (1) About 203 acres of land with a handsome parsonage, let sometime ago for 120 l. a year. (2) 780 l. the remains of diverse legacies bestowed

on this church which have somehow been sunck. * With the above helps the living was reputed worth 700 l. a year to their late minister, for at present the church is in a widowed state. The families are about 26 whereof 46 persons (white and black) are baptized and in communion which was here administered the first Lords day in Jan., April, July, Oct.; but the families and members are so scattered that the church is in danger of being broken up. ----- this their present state-----. (P.14) They originated from Charles-town church whereof they had been a branch to May 24, 1736 when they were constituted a district society by a special covernant. The constituents were, Rev. Isaac Chanler, William Cater, John Bullein, Richard Bedon, jur., Benj. Child, John Sheppard, jur., Charles Barker, Charles Filben, Francis Sheppard, Alexander Sheppard, Jacob Bradwell, John Angel, Thomas Ramsey, Richard Bedon ser., Sarah Baker, Mary Cater, Susanna Bradwell, Christianna Brown, Ann Maam, Eliz. Chanler, Eliz. Bullein, Joyce Griffen, Eliz. Bedon, Eliz. Salter, Susanna Barker, Eliz. Marrion, Mary Sheppard, Ann Peacock. No remarkable event hath happened since except that in 1762 their first meeting house (built in 1727) was destroyed by fire. The first minister they had since they became a church was;

Rev. Isaac Chanler

He was born, in 1701, at Bristol in Oldengland, came to Ashley-river about 1733, and became minister of the church the time of the

* viz 100 l. the gift of --------.

constitution. He died, Nov. 30, 1749, aged 48. His wife as Elizabeth Hunley of Uxbridge in Hartford shire by whom he had children Samuel, Ann, Isaac, Mary, Susanna. The last is single; the other (P.15) married into the Marshall, White, Morgan, and Green families. Some pieces of Mr. Chanler are in print and much thought of viz. Treatise on original sin, a Funeral sermon occassioned by the death of Rev. William Tilly---; A quarto volume entitled, THE DOCTRINES OF THE GLORIOUS GOSPEL UNFOLDED, DEFENDED, AND PRACTICALLY IMPROVED; with an appendix, containing some remarks on the works of Mr. (Dr.) James Foster; printed at Boston in 1744. Mr. Chanler was a worthy man, and abundant in labours. His successor was;

Rev. John Stephens*

He was born on Straten island; settled first at Horse-neck in Connecticut where he gathered a little church in 1747. Came to Ashley-river in the month of May, 1750, and on the 22nd of June following became pastor of the church; but by an unhappy fondness for liquor was obliged to quit both the church and the ministry in 1769. But has not a dumb spirit, a deaf spirit, an unclean spirit &c been cast out? And who knows but Jamaica spirit will one day be exorcised out of this country where it makes such dreadful havock? The Indians themselves lament its (P.16) being brought hither though they are excessively fond of it. Surely if any creature of God were not good, rum would be it. He married Martha Creaguer by whom he had

* Ordained in 1747 by Mr. Phe-- at Oyster Bay.

4 children. Younger than Ashley-river church by years is that of,

Pedee

This is the ancient distinction; but when other churches were settled on the same river it became requisite to give this a more special name; accordingly it is now known by Welsh-neck, from a point of land in the Welshtract, formed into a peninsula by the winding of the Pedee river. The meeting house stands on the said neck, in the parish of St. David and county of Craven, 155 miles n. from Charlestown, and 656 miles s.b w. from Philadelphia. The building is 45 feet by 30, erected in 1769, on a lot of 2 acres, the gift of Daniel Devonald; on which also stands the old meeting house. The families belonging to the place are about 80 where of 45 persons are baptized and in communion, which is here celebrated the first Lordsday in Feb. May, Aug., Nov., no estate belongs to this church though an attempt was made a few years ago to endow it with a plantation and negroes; the negroes were given; (P.17) but the purchases of the land failing in their part, the owners took back their negroes. The salary of the minister is 400 l. a year, exclusive of perquisites which may be worth 50 l. more. Laying on of hands, and ruling elders have of late been neglected. ----this their present state ----. They originated in this manner. About the year 1737 the following Baptists arrived from Welshtract in Pennsylvania viz James James Esq. and wife and 3 sons, Philip, Able, Daniel and their wives; Daniel Devonald and wife, Thomas Evans and wife; another of the same name (with his wife), John Jones and wife/3 of the Harrops, Thom.,

David, John (with his wife); Samuel Wilds and wife, Samuel Evans and wife, David James and wife with Thos. James, James, Griffith Jones and wives; these settled at a place called Catfish on Pedee, but soon removed about 50 miles higher on the same river, to a tract now called Welsh-neck; and Jan. 1738 were constituted into a church, except James James Esq. died at Catfish. They met at first at the house of John Jones, and then built a meeting house, which yet stands. The most remarkable events are the following (1) In 1746 a copy of Dr. Gills commentary (P.18) on the Newtestament was brought to this neighbourhood which/occasioned some to oppose the rite of imposition of hands on persons baptized; this was like to issue in a division had they not compromised the matter in therresolve, "Agreed, that those who may desire to have hands laid on them shall be indulged; and that those who are against it shall be received into communion without it." (2) In 1747 a tumult arose in this church in consequence of a sermon that was delivered by one of their preachers (Brown), wherein he advanced some curious speculations relative to the first resurrection; the process of the last judgement; degrees of glory in heaven &c; but when the sense of Philadelphia association, and that of other ministers were obtained both parties perceived that they were only making much ado about nothing. (3) This church is a mother church; for that of Cashawa, of Catfish, of Capefear, of Linches-creek, of Marrs-bluff (now extinct) are offspring of it. The first minister was;

Rev. Philip James

He was born near Pennepek in Pennsylvania in the year 1701. Came to this country in 1737. Ordained at Pedee in Apr. 4, 1743 by

(P.19)
Rev./mess. Chanler and Simmons at which time he took the oversight of the church. He died, Jan. 31, 1753 aged 52. His wife was Elizabeth Thomas* who bare him children, Daniel, James, Philip; the last is single; the other married into the Graims and Downs families who have raised him 7 grand children. He was an excellent man. Three months before his own death a favourite child of his died. He was greatly afflicted, and bewailed his death in the language of David, "O Abel, my son, my son, would God I had died for thee!" Thereupon he fell to the ground as if dead; and was taken up and put on the bed where he continued for near an hour without any signs of life. When he survived and saw the people about him weeping he bid them desist, adding "Had you seen what I have seen you would not be in trouble about this dear little one". His wife, and the company, urged him to tell what he had seen concern- the child. He was reluctant to it, but their importunity prevailed, and he went on. The child now enjoys more happiness in one moment than compensates for all the miseries he endured for life and in the pangs of death also; as my soul quitted my body the resemblance
(P.20)
/of a man in black made towards me, and (frowning and chiding for wishing to die) took me up towards the sun which filled me with fear; as I was asscending a bright figure interposed and my black conductor was pushed off; the bright man took me by the hand and said, we go this way, pointing to the north; and as we asscended,

* A grand child of Thos. Did. Rees

I saw a company of angels and my child among them, (cloathed in white and in the full stature of a man) sing with them as the company passed by us; whereupon my bright conductor said, I am one of that company and must join them; and as he quitted me I found myself sinking fast till I came to my body which I saw with the body of the child on this bed &c. The narrative from which I took this is preserved in the family and signed, Elizabeth James, Daniel James, Elias James, Irene James, as witnesses to the truth thereof. After this vision, the old man minded no worldly thing but was full of heavenly joy, and attentive only to spiritual concerns. His successor, who had been his colleague, was;

Rev. John Brown

(P.21)
/He was born, Aug. 20, 1714, near Burlington in New-jersey, but brought up at Frankford near Philadelphia. Came to Pedee in 1737 where he was baptized and called to the ministry; and May 7, 1750 was ordained; but, for some reasons, continued not long in the care of the church. He married Sarah Newberry by whom he had children, Mercy, Sarah, Martha, Elizabeth, Samuel, Mary, Jesse; the 3 last are single; the other are married into the Cox, James, Russels, and Backler families and have raised him 12 grand children. Mr. Brown is not settled with any church, but continues preaching. His successor was;

Rev. Joshuah Edwards

He was born, Feb. 11, 1703-4, in Pembrokeshire, s. Wales.

Landed at Welshtract in Pennsylvania, and was there baptized in 1721. Arrived in this province in 1749; and was ordained at Pedee in the month of Ju. 15, 1752. Where he continued for about 6 years, and then removed to Cashawa. His first wife was Catherine Stephens by whom he had children, Thomas, Mary, Joshuah, Phebe, Sarah, Rachel, Abel; his second was Tamar Parr by whom he has children, Henry, John, (P.22) Elisha, Sarah, Phebe; the first 7 married into the Roblin, Curry, Jones, Harry, Holmes, Evans, James Maciver, and Daufer families; the rest single. Mr. Edwards is not now in the care of any church. His successor was;

Rev. Robert Williams

He was born, Dec. 20, 1717, at Northampton in North-carolina. Came to Pedee in 1745, and there ordained Sep. 30, 1752 by Rev. Mess. Philip James and John Brown; but by some means he continued not long in the care of the church. He died, Apr. 8, 1768. His funeral sermon was preached by Rev. Evan Pugh wherein this character is given of him, "He was kind to the poor and remarkably so to the afflicted; a man of excellent natural parts; and a minister who preached the gospel to the edification, and comfort of souls, as many have testified to me; and, to crown all, a sincere christian &c." He married Ann Bunn by whom he had children, David, Celta, Jehu, Mary, Ann; the last is a maiden; the other married into the Rogerson, McCall, Jirby, and Hart families, and have raised him 6 grand children. Successor to him is the present minister;

(P.23)

Rev. Nicholas Bedggood

He was born, Jan. 30, 1730-31 at Thornbury in Gloucester-shire. Bred a churchman. Came to America in 1751. Embraced the sentiments of the Baptists, Jul, 19, 1757 and had the ordinance administered to him at Charlestown by Rev. Oliver Hart. The means of determining his suspence about the validity of infant baptism was a sermon of Dr. Watts, calculated to establish the point. He concluded that the Dr. had said the best that could be said on the subject; and if so saw that the best only proves that sprinkling children is an unscriptural practice. He was ordained, Feb. 1, 1759, and became minister of this church in the month of April following. His first wife was Mary Weston; his second, Mary Murphy by whom he has children, Hannah, Malachy. One sermon of his (preached before a society of Planters) is printed and shows him to be a classic schollar and a man of good understanding. Mr. Bedggood received his first serious impression under the ministry of Mr. Whitefield and was for sometime his agent in the Orphan house in Georgia, for which employ he was very capable as he had in his younger days studied the (P.24) law for 3 years under the direction of an able master at Bristol. Before Mr. Bedggood came to Pedee, and during his residence at Charlestown, the church was supplied by mess. Pugh, Smith of Haverhill, and others. The next church in order of time is;

Ewhaw

It is so distinguished from a tract of land of the same name,

where the meeting house stands, in the parish of St. Helena, Grenville county, 76 miles sw. w. from Charles-town, and 861 miles s. sw. from Philadelphia. It consists of two branches; one near the place of worship; the other at Heltonhead (an island 6 leagues off) where is also a meeting house. The house at Ewhaw (alias Indianland) is 36 feet by 30, erected in 1751-2 on a lot of one acre, the gift of Rev. Francis Pelot, with a building adjacent serving both for a vestry and school house. It so happened that as soon as the house was finished Mr. Witefield came by and performed divine service in it for the first time, which was considered as its consecration. The families are about 40, whereof 41 persons are baptized and in communion/which is here celebrated (P.25) the first Lords-day in March, June, Sept., Dec. The temporalities are (1) 102 acres on Edesto island, with house and out houses thereon, now let for 20 l. a year. (2) 1000 l. the gift of Joseph Sealy; with these helps the living would be worth 700 l. a year; but the present minister (Rev. Francis Pelot) receives only the income of the estate which is 100 l. Imposition of hands and ruling elders have no place in this church---. This is their present state---. For their original we must look back towards the year 1683 when (it is said) some Baptists, from the north of England, arrived to these parts with the Lord Cardross. These were visited by the Rev. William Screven and the succeding ministers of Charles-town, untill God raised one among themselves, Rev. William Tilly. This Tilly was a native of Salisbury in Oldengland;

was called to the ministry and ordained by the church of Charles-town; resided at Edesto to his death, which came to pass Apr. 14, 1744, in the 46th year of his age. His funeral sermon was preached by Mr. Chanler wherein he speaks thus of the deceased, "A minister he was, able and faithful to declare unto you the whole counsel of (P.26) God./ Some of you were eye and ear-witnesses of his steadfast faith and hope on his death bed. With what composedness of mind and solid satisfaction received he the awful summons! How free from all slavish fear of the king of terrors! How affectionately recommended he you to the blessing and protection of God! and with what chearful, resignation gave he up his spirit to the hands of a dear redeemer! He lived and died in the Lord". He had one son who lives in Charles-town, and is a benefactor to that church. The names of the Baptists who came to Edesto-island (or were there baptized) are said to have been William Fry, Thomas Grimball, Providence Grimball, Ephraim Mikell, Joseph Sealy, Joseph Parmenter, Isaac Parmenter, Thomas Parmenter, and some others, who are not remembered. Thus they went on from their first settling to the time that they were constituted into a district church, which was a period of about 63 years; during which period they were considered as a branch of Charlestown; and they themselves took much pains (for reasons that do not now appear) to be considered as such rather than a district church. The time of their formal constitution (P.27) (if any such they had) was May 5, 1746 when the following persons signed an instrument of confederation under the direction of Rev. Isaac Chanler, viz.

(names not entered)

They joined the Charlestown association in 1752. The most remarkable events which have happened both before and since the signing of the covenant (referred to) are the following (1) About the year 1722 they were turned out of the common meeting house on Edesto-island, and forbid the further use of it, by their intolerant brethren, the Presbyterians; this was not only unkind but unjust; for the Baptists had the same right to the house that Stobo and his party could pretend to have; and might, without more injustice, have expelled him and his. It is remarkable that all the ill-treatment which Baptists have met with in this province has been from the Presbyterians, and not from the (P.28) mistress of them and us, the church of England; on the contrary she is candid for; in---, when the assembly were framing a law to pay the clergy they would have taken dissenters in had not a dissenter prevented it; for the decissive vote rested with a dissenter. The next instance of Presbyterian rancor (that I shall mention) happened lately near Charraws, on Pedee. One of the baptist preachers from North-carolina (Joseph Cates) held a meeting in that neighbourhood; his worship, Alexander Gorden Esq. presently fetched him coram nobis, and got mess. Peasly Dunn and Little to assist him to form a spiritual court; the caitiff was asked "Who gave you authority to preach"? he replied, "The same that gave the apostle Paul authority"! upon which his worship angrily said "He blasphemeth! what say you gentlemen"? The gentlemen were of his mind; and the baptist preacher was severely whipt. The thing gave great offence

in the neighbourhood; in so much that his worship found it requisite to propagate evil reports concerning the preacher's moral character in order to justify the action; for persecutors always represent the persecuted as devils rather than men. But to return, (2) In the year 1726 the Baptists of Edesto built a meeting house for themselves, which (P.29) is yet in being; the lot of 2 acres upon which it stands, was given by Mr. Ephriam Mikell, four years after the 100 acres before mentioned, were purchased by the congregation and added to those two, for a glebe; the purchase was made of Mathew Crees. (3) Before 1733 several of the members began to remove their habitations, some to Portroyal (an island 14 leagues s. of Edesto), and some to Ewhaw; in so much that the church was divided into three branches; but in the last mentioned year the islanders followed their brethren to Ewhaw, in so much that the three branches united again, and so transferred the seat of the church from Edesto to the place where it now is. (4) In 1738 a proposal from Charlestown church (of a dismission in order to become a distinct society) was rejected by the people of Ewhaw. (5) In Apr. 6, 1746 Mr. Chanler used imposition of hands on a person he baptized in this church; but the thing created disturbance, and Mr. Chanler desisted from attempting to introduce the rite. The minister of these people before the constitution hath been already mentioned. The first they have had since is the;

Rev. Francis Pelot A.M.

He was born, Mar. 11, 1720, at Norville in Switzerland, (P.30) and

derives from his ancestors the privilege of burgership in said town, where also he had his education. He was a Presbyterian. Arrived in South-carolina, Oct. 28, 1734, where he possesses three islands, and about 3785 acres on the continent, with slaves and stock in abundance. I mention this not to flatter my friend Pelot, but in hope that his conduct may influence other rich planters to preach the gospel among the poor Baptists when God incline their hearts to it. He embraced the principles of the Baptists, Aug. 1, 1744, at Ewhaw, called to the ministry in the same church May 8, 1746; ordained, Jan. 13, 1751-2, at which time he took care of the church. His first wife was Martha Sealy by whom he had children, John, James, Samuel; his present wife is Catherine, late widow of William Screven and daughter of Justinus Stoll; by her he had children, Charles and Benjamin; all single, except the eldest who married into the Guinn family, and has 4 children. Assistant to Mr. Pelot is;

Rev. Edmond Mathews

He is a native of Bristol in Oldengland. Was baptized by Rev. Philip Mulkey. Called to the ministry at (P.31) Charles-town Nov. 8, 1767; and after he was ordained (Feb. 8, 1770) went to Hilton-head. His wife is Martha Hinds of Charles-town. He is grand son of the famous Hobbs, author of the Leviathan. The next church in order of time is that of;

Catfish

So distinguished from a little creek of the same name running

into Pedee near to which the meeting house stands in prince Frederick parish, county of Craven, 110 miles ne. from Charles-town, and 675 miles s. sw. from Philadelphia. The house is 28 feet by 20, erected in 1758, on a lot of one acre, the gift of Wm. Gainy. The families are about 60, whereof 41 persons are baptized and in communion which is here administered the third Lords-day in every month. No estate; for which reason the salary is that about 80 l. a year. Laying on of hands and ruling elders find admission hither. No minister ---. Their present state---. They originated, as a church, the 3rd Saturday in Oct. in the year 1752; for theretofore they had been a branch of Pedee. The constituents were Thomas James and wife, Griffith Jones and wife, John Rogers and wife, William Williams and wife, Jacob Williams, Jacob Rowell and (P.32) wife, Wm. Foxworth and wife, John Gasque, John Jones and wife, William Gainy and wife, Landsford Owen, Wm. Collins and wife, Tillman Kolb and wife, Gideon Gibson, Abraham Buckholds senr., Jacob Buckholds, Abraham Buckholds, Mary Jackson, Wm. Jones. They joined the association in 1755, and went on prosperously till that bad man Thos. Blunt checked their growth. The first minister they had was;

Rev. Joshuah Edwards

Of him we have given some account in p. 214. He continued with them to 1768 and then quitted the care of them; but Mr. Pugh and others visit them occasionally. The next church in point (of) seniority is that of;

Linches-Creek

It is the name of a little river running into Pedee, near to which the meeting houses stand; for on this creek are four such houses. The chief, is on land formed into an angle by the running of Flat-creek into the Linch, in the parish of St. Mark and county of Craven, 150 miles nb w. from Charles-town, and 665 s.sw. from Philadelphia; it was erected in 1771 on the Kingsland. About 10 miles higher (P.33) up is the second called Buffelo-meeting house, built in 1772 on the Kings-land; the third is about 10 miles below the chief meeting house, built in 1771 on land given by Jacob Weidner; the fourth is about 25 miles below that, near Little-Linches-creek, built in 1770 on land given by Thomas Rouse; the fifth, built in 1757, is burnt down; and the branch belonging to it gone to other parts of the country. The families belonging to this church are about 150 whereof 24 persons are baptized and in communion which was here administered the first Lords-day in Oct. and Apr. But though I have mentioned but 150 families yet there are near double the number of settlers on Linches-creek who attend public worship no where but at one or the other of those 4 meeting houses. The reason why no more are baptized, is that they have had no ordained minister among them for some years; many now only wait an opportunity to submit to the ordinance. No estate belongs to this church except books, given by Rev. Francis Pelot, now in possession of their late minister, who is accountable to the church for them. The salary may easily be made up (to) 200 l. ---This their present state---. They origin-

(P.34)

ated as a church in the following manner. About the year 1754 several Baptists, belonging to Pedee church and residing at Black-creek removed to this neighbourhood viz Henry Ledbetter and wife, James Smart and wife, John Ledbetter and wife, George Cole and wife, Thomas Walker and wife, Edward Boykin and wife, Wm. Deloach and wife, Daniel Richardson; these 15 persons have obtained a dismission from Pedee were (Sept. 1, 1755) constituted by the help of Rev. Joshuah Edwards; and the same year were received into the Charles-town association. Laying on of hands and ruling elders are here admitted. Soon after upwards of 30 souls were added to them partly by baptism and partly by comers from N. Carolina. The most remarkable evants are these (1) In the year 1759 the Indians caused many to quit the place; Soon after Mr. Ledbetter took it in his head to "purge the church of tares", as he called it, and thereby had plucked up the wheat also; these things, with Mr. Ledbetter's removal to Tar-river, almost broke up the church; but their candlestick is not removed out of its place. (2) On the 5th of Feb. 1772 a voice was heard in this neighbourhood as if it had been the voice of one preaching very earnestly; in so much that Mrs. Johnston (who first heard it) made towards the house from which (as she

(P.35)

thought) the voice came; but upon her drawing nearer she found the voice was distant from the house. She informed the neighbours of it, who also heard sounds and broken articulations as of a man preaching at a distance. This unaccountable prodigy continued

for two days and two nights. Many attempted to draw near to it and catch the words but to no purpose; only some thought they heard the words, O! ---Woe---Unbelievers---Repent---Time is coming ---Dreadful---Blessed---&c but of this they were not sure. As to the fact itself, mess. McManes, Blakeley, Baker, Leason and many other persons of veracity are ready to attest the truth thereof at any time. Before this (in the month of Nov.) a stream of immunerable little balls of fire (like shooting stars) was observed to pass over the creek in a horizontal direction, for the space of about two hours---. The first minister of Linches-creek was;

Rev. Henry Ledbetter

He had Mr. Smart to his assistant; of whom more hereafter; he left the place in 1769. Mr. Ledbetter was born Feb. 25, 1721 in Prince-George county in Virginia. Bred a churchman. Embraced the principles of the General-baptists in 1748--and had the ordinance administred to him (P.36) by Rev. Josiah Hart of Scotland-neck in North-carolina. His ordination was performed (with that of Mr. Smart) June 28, 1750) by Rev. mess. William Walker and William Washington. In less than a year after he saw cause to alter his judgement about doctrines and to declare himself a particular baptist. This gave great offence to his church which induced him to quit them, and go to South-carolina. He settled first at Black creek; and in 1753, came to this church; but quitted it in 1761 to go to Tar-river in North-carolina. Ever since, the church has been destitute of a minister only Mess. Jeptha Vining and Nathaniel Walker preached to them (the former is soon to be ordained; he was born,

Feb. 15/1738, at Sutton in Boston government; bred a Presbyterian; became a baptist at Little Catantony; had the ordinance administred to him by Rev. Joseph Parker in 1761; came to Linches-creek in 1771; married Amy Miller by whom he has children, Mary, Thomas, Ann, Joshuah, Abigail, Uriah, Mathew). Mr. Ledbetter married Edy Clark, by whom he has children, Joel, Joane, Daniel, Prudence, Elizabeth. The next church in order of time is;

Cashawa

So distinguished from a neck of land in the windings of Pedee river whereon (P. 37)/the meeting house stands, in the parish of St. Davids and county of Craven, 140 miles n. from Charles-town, and 645 miles s. sw. from Philadelphia. The house is 30 feet by 20, built in 1758, on a lot of half an acre, the gift of Benjamin James. The families are about 60, whereof 61 persons are baptized and in the communion, which is here administred the 4th Lords-day in Jan. Apr. Jul. Oct. No estate, except of a legacy of Henry Kolb val. 50 l. not yet paid. The living is reputed worth 350 l. to the present minister, Rev. Evan Pugh. No laying on of hands, nor ruling elders in this church---. This is their present state---. They originated from Pedee church whereof they had been a branch to Sept. 28, 1756 when they were constituted into a distinct society. The persons who signed the covenant were John Kolb and wife, Henry Kolb and wife, Peter Kolb

and wife, Martin Kolb, Abel James and wife, Bigam James, Jeremiah Rowell and wife, John Goodwin, Rev. John Brown and wife. --- They joined Charlestown association in 1757. No remarkable event. The first minister they had was;

Rev. Joshuah Edwards

He became their minister at the constitution; but resigned the care of them the year 1759; See an following (P.38) account of him in pp. 21, 22. His successor in the care of them was;

Rev. John Brown

He took the care of them in 1759; but resigned the year following. See more of him in p. 21. His successor was the;

Rev. Hezekiah Smith (A.M.) D.D.

He came among them in 1762 and continued with them only one year. See more of him under Haverhill. His successor, and the present minister is;

Rev. Evan Pugh, A.M.

Born, Apr. 2, 1732, near Metachin in Pennsylvania. Bred a Quaker. Embraced the principles of the Baptists (in 1754) at Millcreek in Virginia, and had the ordinance administred to him by Rev. Samuel Heaton.. Called to the ministry at Ewhaw in 1763. Ordained, Nov. 22, 1764. Became minister of this chuch, Feb. 1,

1768. He married Martha Megee by whom he has 2 sons, James and Ezra, and a daughter named Elize--. The next church in order of time is that of;

(P.39)

Coosawhatchee

So distinguished from a little river running into South Broad River, at the head of which the meeting house stands, in Prince-william parish, Greenville county, 100 miles sw. from Charlestown, and 880 miles s.sw. from Philadelphia. The building is 20 feet by 16, erected in 1769, on a lot of one acre, the gift of Thomas Collins. The families are about 50, whereof 57 persons are baptized an in communion, which is here administred the first Lords-day in Jan. Apr. Jul. Oct. No ruling elders. No laying on of hands. No estate; for which reason the salary is but about 80 l. a year. They joined the Charlestown association in 1759---. This their present state---. They began in this manner. In the beginning of 1759 Rev. James Smart from Linches-creek came and settled in this neighbourhood; and finding here two brethren (Richard Bagley and Solomon Wood) he immediately set up a meeting; which was attended with a blessing in so much that in the space of 5 months the number was increased to 19; their names are Rev. James Smart and wife, Thomas Walker and wife, Mary Laracy, John Townsend Dade and wife, Thomas Collins and wife, Joseph Johnstone and wife, Richard Bagley and wife, Solomon Wood

(P.40)

and wife, Henry Davis, Phillip Hoggatt and wife, Henry Smart;

these were, Sept. 12, 1759, constituted into a church by help of Rev. mess. Francis Pelot and Oliver Hart. No remarkable event hath happened since. Their first minister is the present;

Rev. James Smart

Born, Oct. 13, 1714, in Prince-george county in Virginia. Bred a churchman. Embraced the sentiments of the general Baptists at Fishing-creek in North-carolina where he was baptized, and ordained, June 28, 1750. But in about half a year after he became a particular baptist to the no small grief of the church; which occasioned him to quit, and to go to Linches-creek in 1755. He became minister of this church at the constitution. His wife is one of the Ledbetters by whom he has children, Reuben, Henry, Rebecca, Sylvania, James, Mason, Nathan, Cloe. The next church, in the order we pursue is;

Fairforest

So called from a tract of land of the above name where the seat of the church is, in the parish of St. Marks, and county of Craven, 200 miles w. nw. from Charles-town (P.41), and 790 miles s. sw. from Philadelphia; the said land is formed into an angle by the running of Fairforest-river into the Tiger, so that the house stands in the fork. This church consists of 5 branches; one in Fairforest, where is a meeting house, 40 feet by 26, built this year, on a lot of 2 acres, the gift of Benjamin Holcomb; on the

same lot is the old house; the other branch is about 35 miles off in Lawson-fork where is also a meeting house; the 3rd branch at Catawba about a 100 miles off where is a meeting-house; the 4th at Ennoree where is another house; the 5th at Thickety where is also a place of worship. The families belonging to this church are about 300, whereof 167 persons are baptized and in communion which is here administred the first Lords-day in Jan. Apr. Jul. Oct. The minister is Rev. Philip Mulkey who has to his assistants mess. Joseph Burson, Thacker Vivion, William Wood and Richard Kelly, Ennoree and Thickety are soon to be erected into churches, and Wood and Kelly to be ordained; the other two branches are almost ripe for the same. No estate. The salary uncertain, but exceeds not 200 l. a year. Here laying on of hands, ruling elders, feasts of charity, washing feet, anointing the sick, devoting children &c, are admitted. ---This their present state---. They began in this manner. In the (P.42) year 1759 the said Mulkey and wife, Stephen Howard and wife, Obediah Howard and wife, Joseph Breed and wife, Benjamin Gist and wife, Charles Thompson, Thomas Thompson, and Rachel Collins (members of Deep-river church in North-carolina) arrived in this province, and settled first at Broad-river and incorporated into a church, choosing Mr. Mulkey to their minister. This was done in the month of Aug. 1759. After tarrying here about 2 years, and increasing to a 104, the above named 13 persons (leaving the rest behind) removed again to Fairforest, and there settled (Dec. 13, 1762) where they now are, and increased

to 167. The principal things that may be said of this church are (1) That it is the offspring (of) Shubal Stearn's church. (2) That it is the most lively and zealous. (3) That it is the first in the province of the distinction of Separate-baptist, and the mother of all the rest, except that of Marshall. The first minister is the present;

Rev. Philip Mulkey

He was born (May 14, 1732) near Halifax on Roannoak, in North-carolina. Bred a churchman. Embraced the principles of the (P.43)
Baptists (Dec. 25, 1756)/ in Shubal Stearn's church, and there was called to the ministry. In the month of Oct. 1757 he was ordained, and took the care of the church of Deep-river to 1759 when he and his companions removed to this province, as before related. He married Ann Ellis by whom he has children, David, Jonathan, Sarah, Philip, Marthy; the first married into the White family; while the other are single. Mr. Mulkey's acquirements entitled him to no higher degree than that of an English schollar, neither is there any thing extraordinary in his natural endow-ments, except a very sweet voice, and a smiling aspect; that voice he manages in such a manner as to make soft impressions on the heart and fetch down tears from the eyes in a mechanical way. Mr. Garrick is said to have learned a solemn pronunciation of the interjection O from Dr. Fordice; but if I mistake not, both might learn from Mulkey to spin that sound and mix it with

awe, distress solicitude, or by other affection. His success has been such as to hazzard being exalted above measure in his own esteem and in the esteem of his converts; but a thorn was put in his flesh about 4 years ago which will keep him humble while he lives, and teach his votaries (P.44) that he is but a man. His character before his conversion had nothing in it that was singularly evil; but his transition thence to a state of grace is somewhat uncommon. "One night (saith his narrative) as I was going home from the house where I had been playing the fiddle to dancers, a hideous specter presented itself before me just as I opened the door; the effect was, fainting, and continuing as dead for the space of about 10 minutes, as the people about me report the matter; when I recovered, I found an uncommon dread on my spirits, from an apprehension that the shocking figure, I had seen, was the Devil, and that he would have me. However, I mounted my horse and went homewards. My fears had so disordered my understanding that I fancied the first tree I came to bowed its head to strike at me which made me start from it. Happening to look up, I fancied that the stars cast a frowning and malignant aspect upon me. When I came home I went to bed and endeavoured to conceal the matter from my wife; but it could not be for thence forth I could neither eat, nor sleep nor rest for some days; but continued to roar out, I am damned! I shall soon be in hell! Her attempts to comfort me were (P.45) vain; and my emaciated body and ghastly visage terrified her. All

this while my heart was murmuring against God for making me to no other purpose than to burn me; amongst which murmurings this thought came, My burning in hell will be a display of God's justice and so far I shall be to his praise and glory. It is hardly credible that such a thought should relieve; but so it was, that I found myself much easier when I perceived that God had any use for me, or that I should be any way profitable to him; and that he made me for his glory. I strove to please him by reformation and obedience (for some spice of love came in with the fore mentioned thought), but yet was I a wretched man. As I was reading these words (if ye have not been faithful in that which is another man's who will give you that which is your own?) the following thought started in my mind, that God would not trust me until I had proved that I was faithful to another master. Upon this I resolved to serve the devil faithfully. Mean while a benighted stranger (*Rev. John Newton) came to my house to read a chapter (53rd of Isaiah) and prayed; and thereby turned my thoughts to Christ, and salvation by him, for the first time. The novelty of this matter and the (P.46) possibility it introduced, that my sins had been laid on Christ and that God had striken and smitten Christ for them (so that he could spare me without falsifying his threatenings or violate his justice) affected me in such a manner as exceeds description. I found an inclination to adore the stranger, and to question whether he was an angel or man? but made no discovery thereof (nor of my

* The same John Newton mentioned as Colleague to Rev. Joseph Reese in the Congaree Church, p. 50, (of the other book S.C.C.)

thoughts) to him. The next day he departed, and as he was going this thought came in my mind, There is Lot going out of Sodom! as soon as he disappears fire will come down and burn me and mine! I ran after him, and kept my eye upon him; but the wood presently intercepted the sight; upon which I thru myself with my face to the ground expecting the fire and brimstone. I continued in this posture for sometime almost dead with terror. Finding the fire did not come immediately I began to hope that it would not come at all; and thereupon prayed that God would spare me. I received comfort; and was running to tell my wife of it; but before I reached the house I lost all comfort and my distress come on again. In my agonies I said many a time, O that John Newton had stayed! O that I were as good as John Newton! Upon which this text crowded into my mind, the spirit of Elijah doth/(P.47)rest on Elisha. I could not discern how this text concerned me; or why it bore so on my mind? At last I said, who knows but it may mean, that the spirit of John Newton shall rest on Philip Mulkey? I persuaded myself this was the signification; and blessed be God, my hope was not disappointed; the spirit of God came whom I found to be a spirit of liberty, of comfort, and of adoption. My wife saw a surprising change in my countenance. I told the whole matter; and began to preach up conversion to her. She understood me not, though I persuaded myself I was able to make every one sensible what the newbirth means. I took my bible and hastened to my neighbour Campbell; when I came in I opened it at the 3rd ch. of John and, putting my finger on the

3rd verse, said, See here, neighbour Campbell, what Jesus Christ saith; he saith we must be born again or not see the kingdom of God! My neighbour swore at me most desperatley, adding, What devilish project are you now upon with the word of God in your hand? Upon which he stripped, and sprang out of doors, challenging me to fight! I sat down in the house and began to weep. He sprang in and (skiping and bounding about the floor spitting on his hands and clenching his fists) dared me to fight. I replied, You (P.48) know, my dear neighbour, that I am unable to beat you; but now you may beat me if you will; I shall not hinder you! Hearing this and seeing me all in tears made him look as a man astonished! He put on his shirt, and sat by me, and we both wept. But my talk of the new birth was not understood by him any more than by my wife. Soon after I made myself known to Shubal Stearns and church, and was surprised to find that they understood the newbirth, and had knowledge of the tribulations attending it which I had fancied were peculiar to my own case &c". Oh! Lamentable. This Philip Mulkey whose experiences are related above, who appeared so eminent as a Christian and Minister has appeared to be the instrument of converting a number of souls; has been now for a course of years in the Practice of crimes and enormities at which humanity Shudders ---1795. The next church is that at;

Stephen's-creek

A small river running into the Savannah, near to which the meeting house stands, in the parish of---and county of Berkeley, 160 miles w. of Charles-town, 10 from Augusta, and 885 s. sw. from Philadelphia. The house is 30 feet by 26, erected in 1766. The

families about 150 whereof 130 persons are baptized (and in communion which) is here celebrated at no set time. No estate. The salary about 70 l. In this church the love-feast, washing feet &c are used; also ruling elders, imposition of hands deaconess &c. This the present state. They began in the (P.49) following manner. Sometime in 1762 Mr. Marshall and a few with him arrived in these parts, immediately from Beaver-creek, but originally from Deep-river in North Carolina. He set up a meeting, and presently made many disciples; soon after, the remainder of his church followed him from Beaver-creek; but staid not long before they went to Georgia. Their first minister is the present;

Rev. Daniel Marshall

He has to his assistants his own son Abraham, and mess. Benjamin Harry and John Herenden. Mr. Marshall was born (1707) at Winsor in Conneticut. Bred a Presbyterian; and called by them to the ministry to go among the Mohawk-indians, where he laboured about a year and a half to very little purpose. From then he came to Virginia and meeting with Baptists at Millcreek embraced their sentiments. Thence he removed to Abbots-creek in North-carolina, and was there ordained in the church of Shubal Stearns. From thence he removed to Beaver-creek; thence to Stephens-creek; and to Little- Kioka where his present habitation is. His success is surprising when we consider that he is a man of no bright parts nor-eloquence nor learning. Piety, earnestness

and honesty are (P.50) all he can boast of. His wife's name was Martha Stearns by whom he has children Daniel, Abraham, John, Zacheus, Levi, Unis, Samuel. The next church is that at;

Congaree

Congaree is the northwest branch of Santee river, near to which the meeting house stands, in the parish of St. Mark and county of Craven, 130 miles n. nw. from Charles-town, and 765 miles sw. from Philadelphia. This church consists of 5 branches; one at Congaree where is a meeting house, 34 feet by 26, built in 1766 on a lot of one acre, the gift of William Howell; another at Wateree-creek where is a house, built in 1770, on land given by Mr. Roeton; a third at Twenty-five-mile-creek with a house built in 1768 on land given by William McLendon; the fourth in Amelia township, where is a house, built in 1769 on land given by John Joyner, but no conveyance was made of the land in due time which puts them in fear of losing the house; the fifth at Four-holes; these branches are yet little sisters which have no breasts, but ripening fast toward churches. The families are about 200, whereof 110 persons are baptized and in communion which is here celebrated the first Lords (P.51) day in March, June, Sept. Dec. Laying on of hands and ruling elders have no place here. No estate. The salary about 100 l. a year---. This their present state---; They began in this manner. About the

year 1764 Rev. Philip Mulkey preached and baptized in this neighbourhood; particularly William Tucker, Jean Curry, Martha Goodwin, Isaac Rayford; afterwards Mr. Marshall baptized Joseph Reese, Thomas Norris, Benj. Ryan, Timothy Dargan, Nathan Ellis, John Gill, Wm. Dargan, George Rolleson, Ebenezer Weastcott, John Pearson, Elizabeth Norris, Hannah Garrison, John Pitman, Simon Hirons, Catherine Smith, Mary Harry, Mary Bell, Andrew Salisbury, Eliz. Hamilton, Lewis Powell, Sarah Powell, Benj. Bell, George Powell, Agnis Martin, Mary Pitman, Patience Kirkland, Grace Hirons, Joseph Farril; these 33 persons were Nov. 30, 1766, constituted into a church with the help of Rev. Joseph Morphy. Nothing remarkable hath happened since, except that this church is already a mother (that at the High Hills of Santee being its offspring) and likely soon to have four other daughters. The first minister is the present;

Rev. Joseph Reese

(P.52)

/He has to his colleague, Rev. John Newton; and to his assistants mess. Timothy Dargan, Richard Bell, Ralph Jones and John Blake. Mr. Reese was born in 1736 at Duckcreek in Kent county and province of Pennsylvania. Bred a Churchman. Came to Congaree in 1745. Converted by the preaching of Mr. Mulkey and baptized in 1760. Ordained Feb. 1768 by Rev. mess. Hart and Pugh; at which time he became minister of this church. He married Ann Reynolds by whom he has children Ephraim, Mary, Catherine, Joseph,

Daniel, Timothy, Ann; all single. Mr. Reese is no more than an english schollar, and yet surprisingly successful and judicious. His voice and countenance affect like an enchantment. One William Reese was exceedingly madd against him as he was preaching at the High Hills of Santee, swearing and threatening what he would do to him; but before the service of the day was over, during the administration of the Lord's supper, this same opposer was observed to tremble and look about him as if he was meditating to run away, but did not do so; presently he swooned; when he came to himself and appearing in a shivering condition; a companion of his said,"Will, you are cold; will you go near the fire?" He replied "I am going to the fire! the fire of hell! O Lord save me"! Great was his distress for a considerable time; during which he made a public acknowledgement of his wicked conduct and persecuting intentions. Another time Mr. Reese was preaching in a new place. Many (P.53) came, yet but few would go near while he prayed and sang. He had not gone far in the sermon before some took off their hats who theretofore stood covered out of contempt; others at high game droped the matter and presently began to draw nearer and nearer; others who had taken up pine-knots to throw at him flung them down in a sneaking manner, until at last the whole company got close to the preacher and very many wept bitterly; others sunk to the ground, and all were serious. At another time when he was preaching at Congaree one Robert Liass made towards him with a hickery club saying that "he would wear it on the bauling dog's back", but he was hindered from

his purpose, and persuaded to be quiet; soon after he was observed to be affected, but said nothing; it was not long before he sent for Mr. Reese in the night and said "I am damned! I am going to hell"! Mr. Reese said "Perhaps not! Perhaps not!" Liass replied hastily "Is there a peradventure? thank God for that! had I a certainty of it I would endure a thousand deaths! I would rot piece by piece and be a thousand years rotting if that would secure me from going to hell!" Many other surprising effects of (P.54) this man's preaching might be mentioned which with the goodness of his life and conversation, make him a benefactor of mankind.

(P.62)
Rev. John Newton

He was born (Aug. 7, 1732) in Pennsylvania. Bred a churchman. Baptized by Rev. Joshuah Potts of Southampton about the year 1752. Came to this country in 1765. Ordained at Congaree Feb. 1768 by Rev. Oliver Hart and Evan Pugh; but had preached many years before in North-carolina where his labours had been much blesst. Mr. Reese and himself were both censured by the Sandy Creek association in North-carolina for their (P.63) receiving ordination from the Regular Baptists (the Congaree church being in connection with the aforesaid association. Mr. Reese made acknowledgements and was restored to their favor and his ordination confirmed; Mr. Newton thought he had done what was right and would make no acknowledgements. The association (P.64) claiming authority to govern the churches directed Mr. Reese and the church to silence

Mr. Newton. This was accordingly done While he was in the midst of a useful and successful work. Both Mr. Reese and the church were afterwards convinced they were wrong in obeying the mandate (.65) of the association, and restored Mr. Newton; but he never fully engaged in the ministerical work afterwards. The next church is;

(P.54)
/Beauty-spot in the parish of St.David

So called from a tract of land of the same name/in Craven county, 156 miles nbw. from Charles-town, and 689 miles s.sw. from Philadelphia. The meeting house (built in 1771) stands on land given by John Hawthorn, on which also stood their old house, built in the year 1767. The families are about 40, whereof 13 persons are baptized and in communion which is here administred the 3rd Lords-day in Mar. Ju. Sept. Dec. No estate. No ruling elders. No laying on of hands. The salary and perquisites about 60 l. They began to exist as a church June 15, 1768; for theretofore they had been a branch of Catfish. The persons who incorporated were Charles Pate and wife, Nicholas Green and wife, Rice Henderson and wife. No remarkable event hath happened since, except that they have chosen a man to be their minister whom nature hath formed a stutterer. He is;

(P.55)
/ Rev. Charles Pate

He was born, Mar. 1, 1729, in Bartee county in North-carolina. Bred a churchman. Baptized in 1760 by Mr. John Brown, at Catfish. Ordained at Bear-creek in North-carolina, Aug. 7, 1769, by Rev. George Graham, at which time he took on him the care of this church. He married Sarah Henderson by whom he has children Sarah, Charles,

Mary, Rebecca, Ann, Shedreck, Joel. The next church is;

Little-river

The meeting house, built in 1768, stands near the above water on land given by Jacob Gibson in the parish of St. Marks, Craven county, 200 miles wnw. from Charlestown, and 772 miles sw. from Philadelphia. The families about 30, whereof 23 persons are baptized and in communion which is here administred the 3rd Lords-day in Jan. Apr. Jul. Oct. No estate. The salary about 60 l. Laying on of hands, ruling elders &c have place here. Joined the association last year. They had their beginning as a church Feb. 26, 1770 for theretofore they had been the (P.56) remains of Mulkey's church. The persons that incorporated were John Young, Henry Crupton, Alexander Rabb, Peter Stearns, William Trapp, Mary Curry, Elizabeth McGraugh, Solomon McGraugh, Grabriel Rollis, John Kennerly and wife, Ann Brunt. The minister is;

Rev. Jacob Gibson

A native of Virginia. Bred a churchman. Embraced the sentiments of the Baptists at Linches-creek by means of Rev. Henry Ledbetter. Ordained, minister of this church, Nov. 7, 1771 by mess. Marshall and Mulkey. Married Judith Napper, by whom he has children, Thomas, Jacob, Joseph, David, Stephen, Benjamin, Judith. The next church is;

Little- Saluda

The meeting house is 40 feet by 24, built in 1771 on land given by John Bailey, in the parish of St. Mark and county of Craven, 215 miles n. nw. from Charles-town, and 776 miles s.sw. from Philadelphia. The families about 50, whereof 35 are baptized and in communion which is administred here the (P.57) third Lords-day in Jan. Apr. Jul. Oct. Their beginning was by emigrants from Virginia viz John Gargill, James Harvey, James Finley and wife; also John Robins and wife from New-jersey, and five others that had been baptized in these parts; these eleven persons were constituted into a church Aug. 10, 1770 by Rev. mess. col. Harris and James Childs. They have no minister. The next church is;

Mine-creek

Or little Saluda, in Berkeley county, 160 miles nw.bs. from Charles-town, and about 810 miles s.sw. from Philadelphia. The meeting is held at the house of Benjamin Bell. No estate. The salary about 60 l. Ruling elders and laying on of hands admitted. The families about 20, whereof 18 persons are baptized and in communion whih is here administred as often as they have help; for at present they have no ordained minister, only Mr. John Tanner and Benj. Bell exhort among them. Their beginning was in this manner. About the year 1766 Mr. Joseph Reese preached in this neighbourhood by which some were converted and baptized viz Drurell Fort and wife, William Cheny and wife, William Cheny jur. and wife, Bailey Cheny, Jethro (P.58) Norris, Pricilla Sayers, Charles Harris and wife, Mrs. Jeffcut; about the same time some emigrants settled in these parts viz Guthrige Hughs from Virginia;

and Samuel Marsh, and John Johnson and wife, and Mrs. Coals from North-carolina. These 17 were in the month of September 1770 constituted into a church by mess. Harris and Childs; and the same year received into the association. The next church is;

Bush-river

So called from a small creek running into Saluda in Craven county 200 miles n.nw. from Charles-town, and 775 miles s.sw. from Philadelphia. The house is 30 feet by 24, erected 1770, on land given by George Goggins; the other meeting house is about 3 miles off, built the same year. The families about 50 whereof 58 persons are baptized and in communion which is here held the 2nd Lords-day in Jan. Apr. Jul. Oct. Ruling elders, laying on of hands are admitted here. No estate. The salary about 70 l. They began in this manner. About the year 1766 one Samuel Newman settled in the neighbourhood. Mr. Marshall preached at his house (p.59) / and baptized him and wife, William Crow and wife, Uriah Gary and some others. These were formed into a church in June 1772 by mess. Marshall and Mulkey. The first minister was;

Rev. Samuel Newton

He was called and baptized in North Carolina and ordained here in the month of Aug. 1771, at which time he took the care of the church, but died the 1st of Nov. following. He was an excellent man! His children are Samuel, Uriah, Martha, Mary,

Jaene, John; the last is single; the other married into Castlebery, Gary, Phegan, Crow and Johnstone families. His successor is;

Rev. Thomas Norris

He is native of North-carolina, but was baptized at Congaree. Ordained in the month of Oct. 1771 by Rev. mess. Marshall and Mulkey. He has to his assistants Spill Coleman Brown, and John Monk but not ordained. No child. The next church is;

Raburns-creek

(P.60)

/So called from a small creek of the same name, running into Reedy-creek, and that into Saluda, in the parish of St. Mark, Craven county, 230 miles wnw. from Charles-town, and 779 s.sw. from Philadelphia. The place of worship is 24 feet by 16, erected in 1767. The families about 30, whereof 15 persons are baptized and in communion which is here administred the 4th Lords-day in Jan. Apr. Jul. Oct. No estate. Salary 40 l. Ruling elders, laying on of hands admitted. They had their existence as a society in the month of Sept. 1771 when the following persons were constituted a church viz Ebenezer Stearns and wife, Eneas Stimpson and wife, Aaron Pincent and wife, Joseph Pincent and wife, Nicholas Hill and wife, Philip Sharrol. They have no minister except Aaron Pincent, who will soon be ordained. The next is;

Santee

Commonly called the High Hill of Santee, near to Wateree river, in the parish of St. Mark and county of Craven, 100 miles nw. from Charlestown, and 759 s.sw. from Philadelphia. The house is 30 feet by 24, erected in 1771 on land given by Dr. Joseph (P.61) Howard. The families about 70, whereof 71 persons are baptized and in communion, here administred the first Sunday in Jan. Apr. Jul. Oct. No estate. The salary about 100 l. They had their beginning in the following manner. About the year 1769 Mr. Jeremiah Dargan preached in this wild place. Soon after Mr. Joseph Reese visited them and alarmed the whole neighbourhood; the consequence of which was that many believed and were baptized viz Thomas Abbith, George Brown, Jesse Nettles, Joseph Howard, Peter Mathews and wife, Elizabeth Mathews, Ann Freeman, Frederick Jones, Edward Mathews, Thomas Neal and wife, Mason Greening and wife and 4 negroes, Zechariah Harrell, Sarah Abbith, Nathaniel Dodd and wife, Sherwood James, Mary Pitts, Thomas Lenor and wife, Lewis Collins and wife, James McCormick and wife, Peter Robertson, Tabitha Bates, James Mills, Martha Scott, Milly Hart, Widow Hart, Joseph Paine, Elizabeth Paine, Richard Furman, Rachel Furman, Elizabeth Westberry, John Knighton, Anthony Lee and wife, Hope Ridgeway and wife, Mary Smith, Milly Span, John Roberts, Elias Ward* and wife with their daughters, Mary and Sarah, Amy

* Elias Ward and wife were members of the church under the care of Rev. David Thomas in Virginia, previous to their leaving that state Mrs. Ward was an inimently pious woman.

Fletcher, Frederick Briggs, Winifred Rogers, Ann Rice &c. These had been a branch of Congaree to Jan. 4, 1772 when they were constituted into a church. (P.62) They have no minister but mess. Dr. Joseph Howard and Thomas Neal exhort among them. Richard Furman was called to the ministry by them in April 1772, ordained in May 1774, by mess. Reese and Pugh, and chosen Pastor in November following; In which office he continued until November 1787, when he resigned it to remove to Charlestown. And the church remains destitute to this time, Aug. 1795. The next church is;

Dogsbluff

So called from a high bank of little Pedee river whereon the meeting house stands in Prince-frederick parish, Craven county, 109 miles n.ne. from Charles-town, and 686 miles s.sw. from Philadelphia. The house is 25 feet by 20, built in 1768. The families about 25 whereof 19 persons are baptized. No estate. The income of the minister about 50 l. No ruling elders. No laying on of hands---. They began by the withdrawing of some from Catfish in favour of Mr. Blunt and a few proselytes he made; and on --- and were constituted into a church choosing said Thomas Blunt to be their minister---. From what hath been said of the Particular (P.63) Baptists in South-carolina the following things may be gathered, (1) Their churches 19. (2) Meeting houses 32. (3) Ministers ordained 16. (4) Exorters 20. (5) Communicants 1013. (6) Families 1429. (7) Souls, allowing 5 to a family, 7145.

Part II

Treats of the General-baptists in South-carolina

These are so distinguished from their holding the doctrine of general redemption, in opposition to the Calvinists who limit the extent of Christ's death to the elect. They are but few in this province; only one society, and that a very small one viz the church of;

Stono

So called from the parish where the meeting is held, in the county of Berkeley, 16 miles sw. from Charlestown, and about 800 miles s.sw. from Philadelphia. This little church consists of two branches; one at Stono; the other in Charlestown, where is a meeting house common to them and the particular baptists; the house at Stono is 30 feet square, erected in 1728, on a lot of 4 acres, (P.64) the gift of Henry Toomer; the house in town has been described before, p. 6. The temporalities are (1) 8000 l. being the remains of diverse legacies, viz 10,000 l. by Wm. Elliott; 2000 l. by Joseph Elliott; 200 l. by Eliz. Williams. (2) A plantation near town containing about 17 acres with a dwelling house thereon. Now let for 150 l. a year, the gift of said Elliott. (3) Half the parsonage in town, and the lot, worth 25 l. a year; with these helps the living is reputed worth 800 l. to the present minister, Rev. Caleb Evans. Psalmody and laying on of hands are used in this society. The families belonging to it are 6, whereof 8 persons are baptized and in

communion, which is here administred every other month. They began in this manner. About the year 1733 several of the members of Charlestown church embraced the opinion of the general baptists through the influence of William Elliott jur. particularly his father; they then sent to England for a minister and obtained Mr. Ingram and on the 25th of November 1736 were constituted into a distinct church. The constituents were the following, Rev. Robert Ingram, William Elliott, William Elliott jur., Thomas Elliott, Joseph Elliott, Bernard Elliott, Frances Elliott, Elizabeth Elliott, Henry Toomer, Mary Toomer, Mary Toomer jur., Richard Butler, Joshuah Toomer, George Timmuns, John Clifford, Thomas Tew, Thomas Davis, Dorothy Jones, Ann Bonneau, Amerintha Farr, Ann Chidesy. No (P.65) very remarkable events have happened in this church since except what were common to them and the church of Charles-town, which have been already mentioned. The first minister was;

Rev. Robert Ingram

He was a native of Lincolnshire, but came hither directly from Farnham, near London. Died in 1738. He had one daughter who died childless. His character is that of a good and a wise man. His successor was;

Rev. Henry Haywood

He arrived hither from Farnham in 1739, and on the 5th of

May, the year following was installed in the oversight of the church; and continued there in to Oct. 25, 1755 when he died. His family is now extinct. His character is that of a schollar, but an oddity in person and conduct. Mr. Whiston speaks handsomely of him; but the late Dr. Gill very indifferently. He translated to English Dr. Whitby's treastise on Original sin; and had prepared for the press a pretty large vol. in defence of the apostolical constitutions; he published a defence of Dr. Whitby against
(P.66)
Dr. Gill; also a catechism, which/he dedicated to three ladies; but saw himself neglected by the chief of them when on her death bed; she then sent for Rev. Oliver Hart to assist her in that serious situation; he waited on her, and moved that her own minister might be sent for; she replied "Mr. Haywood is a good companion for the living, but is not a man to die by, for he thinks but little of Jesus Christ". His successor was;

Rev. Daniel Wheeler

He was born at Calne in Wiltshire. Arrived in Charles-town, Nov. 24, 1757, when he took the oversight of the church and continued therein to his death, which came to pass Nov. 11, 1767, in the 61st year of his age. He married Mary Kimpton of Trowbridge in said county, by whom he had children, John, Benjamin, Thomas Lucas; all single. Mr. Wheeler's character is that of a pious and honest man. His successor is the present minister;

Rev. Caleb Evans A.M.

He was born, Mar. 30, 1743, in the parish of Llana-fon-faur and county of Brechnock. Was bred at Aberdeen in Scotland. Ordained at Farnham in 1768. Arrived to (P.67) Charles-town the 4th of November, the same year at which time he took on him the care of the church. Died Apr. 22, 1772.

Part III

Treats of the Seventh-day-baptists in the province of South-carolina.

These are the same with their brethren in Pennsylvania both with respect to faith and order, see our first vol. p.---. One society is in this country viz at;

Broadriver

So called from the water, near to which the people reside, in the parish of St. Mark and county of Craven, 180 miles nw.w. from Charlestown, and 762 miles s.sw. from Philadelphia. No place of worship; the meeting is held alternately at the houses of Thomas Owen and Victor Nelly. Here the love feast, washing feet, &c are used. No estate; no fixed salary, but yet a clever man might live among them. They are calvinistic in sentiments. The families are 18 whereof 24 persons are baptized viz Thomas Owen and wife, John Dunckley, Joshuah Edwards, Benjamin (P.68) Gregory, Elizabeth Harris, William Harris, Isaac Aldridge se. and jur.

mess. Fellows, Rich, and Kirkland, Samuel Canon Esq., Ephraim Canon, John Pearson, George Smith, Joseph Smith, Jeremiah Pearson, John Pearson,&c. Some of these live south of Broadriver, some near Wateree, and Saluda. There are others about Edesto and Clouds-creek, but these are incorporated with the Tunkers. The way in which this society had a beginning was by emigrants from Connecocheague immediately, but originally from French-creek in Pennsylvania viz Thomas Owen and wife who came here in 1754. Victor Nelly and wife who arrived in 1757. John Gregory (and his sons Richard and John) from Piscatawa in Jersey, the same year; at which time they had the Lords-supper administred---They have no minister. Isaac Zeymore did the preaching among them while he behaved well. He is a native of Newcastle in Pennsylvania--Ordained at Ephrata--afterwards he was a master of a vessel, and in the army; and a schoolmaster at Pedee. He is a man of wit and some learning; but unstable as water.

Part IV

Treats of the Tunker-baptists in South-carolina.

(P.69)

/ These(with respect to faith and order) are the same with their brethren in Pennsylvania, of which a large account hath been given in our first vol. p.---. There are three societies of them in South-carolina; the first is that at;

Beaver-creek

Which is a little brook running into Broad river on the north side on the edge of Craven county, about 180 miles--- n.nw. from Charlestown and 759 miles s.sw. from Philadelphia. They

hold their worship from house to house. The families about 25 whereof 50 persons are baptized. They had their beginning in this manner. About the year 1748 Michael Millers, Jacob Canomore, Lawrence Free, with their wives, arrived hither from Connecocheague; after them came Rev. George Martin and wife, and Hans, Waggonner and wife; these united in communion in the month of July 1759, and increased fast. Their minister is;

Rev. David Martin

He was born Oct. 8, 1737, at Connestogo. Came to this country in 1754. Ordained Sep. 28, 1770 by Rev. mess. Daniel Leatherman and Nicholas Martin. He married Ann Lessley by whom he has children, Easther, Catherine, David. He (P.70) bears an excellant character; and has John Pearson to his assistant. Mr. Martin has the happy cast of mind that he is facecious and devout at the same time. The next society is that at;

Clouds-creek

A small brook running into Edesto river, near to which the people are settled, in Berkeley county, 109 miles nw. from Charles-town, and 862 s.sw. from Philadelphia. No meeting house. No minister except James Warren who exhorts among them. The families are about 30 whereof 42 persons are baptized. They had their beginning as a society in 1768 when Mr. Martin administred the Lords-supper to Snowden Kirkland and wife with some others; Soon afterward the seventh day baptists in the neighbourhood

joined them with such as Mr. Martin baptized. All this society is English; some keeping the 1st day and some the 7th for Sabbath. The next is;

Edesto

So distinguished from the river about which the (P.71) people have settled, in Osangebury parish and county of Berkeley, 100 miles sw. from Charlestown, and 885 miles s.sw. from Philadelphia. No meeting house. The families 8, whereof 16 persons are baptized. Their preacher is Elijah Patchet, but not ordained. They began in this manner. In the month of January, 1770, Rev. David Martin preached in these parts, and baptized the said Patchet and wife and mother and two of their negroes; also Mrs. Taylor and her sons; the father (Mr. Thomas Taylor) joined them; these, the 14th of the same month, were formed into a church; and are all English, some keeping the 1st day and some the 7th for Sabbath---. Thus we see that there are in the province (1) 3 churches of the Tunker-baptists. (2) 82 communicants. (3) 63 families which contain about 315 souls. (4) one minister, and 2 exhorters. (5) No meeting house.

Appendix I

Some terms used in the forgoing sheets require explanation; particularly pounds, shillings, pence which in this province signify less by six-seventh than the same terms do in Great-britain.

(P.72)
Substract the one-seventh/from any sum and that substracted sum will be the amount in sterling; 700 l. will be 100 l.

Appendix II

There are two associations in this province, one of regular, the other of separate baptist; that of the first is called;

The Charlestown-association

because formed, and chiefly held at Charlestown. It had its beginning Oct. 21, 1751. The constituents were the church of Charlestown, of Ashleyriver, and of Pedee; the next year, that of Ewhaw joined it; three years after, that of Catfish and Linches-creek; the next year, that of Greenville, and in 1757 that of Cashawa; the following year, that of Stony-creek, of Bladen-county, of Quehooky and of Three-creeks; in 1759 the
(P.73)
church of The-atkin, and that/of Coosawhatchee joined it; in 1761 the following were added, Greatcoharo, Fishingcreek, Tar-river, Redbanks and Tosneat; but the year after eleven of these 19 churches were detached to form other associations; but it is hoped that next year their room will be supplied by new churches. The plan, sentiments, and proceeding of this association are exactly the same with those of the Philadelphian association. See vol. 1, p.---. The time of holding this association is, the Monday after the first Lords-day in February. This year

(1772) they have a connexion with the association of Philadelphia by letter and messenger. The other, in this province, is;

The Congaree Association

So called from the place where it was constituted, Dec. 26, 1771, the constituents were, the church of Fairforest, of Stephens' creek, of Congaree of Bushriver, of Littleriver on broad-river; of Little-river on Saluda, of Minecreek; other churches will join it this year. It is a moveable association; and to be held this year at Newriver last 2nd Satur. in October. The plan, sentiments and proceedings are the same with those of the association of Philadelphia, with which a connextion is to be formed and a friendly correspondence to be opened this year.

(B.74)
Appendix III

The following table drops the distinctions under which we have treated of the baptists in South-carolina and exhibits their churches in the order of seniority. The names of the churches (in the first column) are written in Roman characters; the branchs underlined; the letters a, s, t, (in the same column) denot arminian, sabbatarian, tunker; the churches unmarked are calvinistic; the names of ordained ministers (in the second column) are written in Roman; those of the exhorters, in Italic.

Churches and their branches	Ministers & their assistants	When constituted	Dist. & from C.Town	Members	Families
Charlestown	Oliver Hart A.M.	1664	...Center	76	50
James'-island					
Ashleyriver..	------.....	May 24, 1736	14 nw.	46	26
Stono...(a)	Caleb Evans A.M.	Nov. 25, 1736	16 sw.	8	6
Charlestown					
Pedee....	Nich. Bedggood	Jan. 1738	155	85	80
	Joshuah Edwards				
Ewhaw..	Francis Pelot A.M.	May 5, 1746	76 sw.w.	41	40
Hiltonhead	Edmo. Mathews				
Catfish... (P.75)	------ ------	Oct. 1752	110 ne.	41	60
/Linches-creek	Jeptha Vining	Sep. 1,1755	150 nbw	24	150
Buffeloe	Nathaniel Walker				
Little Linches-creek					
Jacob Weidner's					
Cashawa	Evan Pugh	Sep.28,1756	140 n	61	60
	John Brown				
Coosawhatchee	James Smart	Sep.12, 1759	100 sw	57	50
Beavercreek (t)	David Martin	July, 1759	180 nnw	50	25
Faâr forest	Philip Mulkey	Aug., 1759	100 wnw	167	100
Severns-forks	Joseph Burson				
Catawba	Thatcher Vivion				
Ennoree	William Wood				
ickety	Richard Kelly				
Stephens's Creek	Daniel Marshall	1762	160 w	130	150
	Abra. Marshall.				
	Benj. Harvy				

Churches and their branches	Ministers & their assistants	When constituted	Dist. & from C.Town	Members	Families
	John Herendon				
	Saunders Walker				
gsbluff	Thomas Blunt		109 nne	19	29
		0,1766	130 nnw	110	200
(P.76) /25 mile-creek	Ralph Jones				
Amelia-Township	Timothy Dargan				
Fourholes					
Wateree Creek	John Blake				
Beautyspot	Charles Pate	June 15, 1768	156 nbw	13	40
Little-river of B. river	Jacob Gibson	Feb.26,1770	200 wnw	23	30
Littleriver of Saluda		Aug.10, 1770	215 nnw	39	50
linecreek	John Tanner	Sep., 1770	260 nwbs	18	
Edesto (t)	Elijah Patchet	Jan.14, 1770	100 sw	16	8
Bushriver	Th Norris	June, 1771	200 nnw	98	50
	Brown				
	John Monk				
Raburnscreek	Aaron Pincent	Sept., 1771	230 wnw	15	
*Cloudscreek (t)	James Warren	1768	109 wbn	40	
Santee	Dr. Jon Howard	Jan. 4, 1772	130 nw	71	
	T Neal				
*Broadriver (s)	Isral Zaymore	1757	180 nwbw	34	

Churches 24 Ministers 18

Meetinghouses 49

MATERIALS TOWARDS

A HISTORY OF THE BAPTISTS IN THE PROVINCE OF

GEORGIA

VOL. VI

BY MORGAN EDWARDS A. M. AND FELLOW

OF RHODEISLAND COLLEGE

LO A PEOPLE THAT DWELL ALONE AND SHALL NOT

BE RECKONED AMONG THE NATIONS. NUMBERS 23:9

1772

MATERIALS &C

We are now come to the young, but flourishing province of Georgia where politeness and slaves are as abundant as in Southcarolina. The first landing of settlers here was Jan. 15, 1733; among which were some Baptists; particularly William Calvert of Lincolnshire, William Slack of Ireland, Thomas Walker of Northampton, and one Polhill who resided in the southern parts; Polhill and Calvert did preach, though not ordained. About the year 1759 about eight families of seventh-day baptists arrived directly from Carolina and settled in the eastern parts near Tuckabaking; they had one Richard Gregory to their preacher. After tarrying here about four years they retired to Edesto; but left a few proselytes behind. One of their preachers (Clayton) was fined a mark ...saying;"That no man could be a christian who kept a concubine, were the keeper a king and the concubine a countess"; this was construed a reflection on the late king and the countess of Yarmouth. These sabbatarians celebrated the Lords-supper during their stay in the province. They were the first that did it. About the year 1762 some ch... the separate baptists from Carolina settled near Augusta ... and Briar-creek in the northern parts ...

(P.4)

/province; these were visited by Rev. Daniel Marshall and others who soon alarmed the neighbourhood and made many proselytes, in so much that they have now several societies in those parts. One remarkable thing happened at Augusta. Colonel Barnard, about 4 years ago sent the

constable to fetch Mr. Marshall before him, whom he admonished for preaching, and threatned with severities in case he preached any more in that neighbourhood; but since the colonel himself preaches, though he has not yet declared himself a baptist. It is surprising what effects attend Mr. Marshall's ministry here tho he is a weak man, a stammerer, no schollar. In the year 1757 Nicholas Bedggood of the Orphan-house embraced the sentiments of the baptists; and in the month of May, 1763, baptized Mr. Stirk and wife, and mess. Polhill, Dupree, and Dixon; these with few...
tists had the Lords-supper administred to them at...
Orphan-house by Mr. Bedggood. But Mr. Stirk removing...
Goshen, and Dupree dying, and Dixon going to England...
society brok up, to the no small satisfaction of Mr. Whitefield whose righteous soul had been so vexed with the matter that he spake unadvisedly with his lips; and ...
what a noble lady should say upon hearing that the Orphan-house people had burned baptists ; Quoth the noble
... "They deserve to be hanged!" "No, my lady...

... 19 persons are bap...

... from Augusta, and 150 n. of Savannah...
about the same distance and bearing from Philadelphia, as Little-kicha. The parish is at

Briar-creek, 50 miles n. of Savannah, and...
from Philadelphia. The house is now building. The families about 20 whereof 28 persons are baptized. The

preacher is Solomon Thompson

In the southern parts of this province there's no society of Baptists but many baptist families; at least 40, and about 50 are baptized persons...

...which are emigrants from other colonies and some from the old country. The state of the Baptists in

... therefore is as follows:

... , from whence he came...

following. He was born Nov. 1, 1745. His salary is forty pounds sterling. Before him Mr. Benj. Stirk preached her to his death, Aug. 14, 1770. This Stirk was an excellent man with regard to zeal and piety; and a man of good parts and fortune insomuch that he was put in the magistrary by the governor. He was also a benefactor to Rhodeisland college. His birth place was Leeds in Yorkshire. By education he was a presbyterian; but on Apr. 18, 1763 he became (what he was wont to call) "A Bible Christian." Mr. Bedgood baptized him at the Orphan house. He was licensed to preach (May 23, 1769) by the church of Charlestown; after which he set up a meeting in his own house at Goshen, and another at the widow Bells by Buckasseeking..and the same year...

NOTEBOOK OF

MORGAN EDWARDS

ON

GEORGIA

Typed from microfilm of copy at American Baptist Historical Society, Chester, Pennsylvania.
(This is an earlier form of the material on Georgia than the Furman copy)

GEORGIA

The Landing in Georgia, Jan. 15, 1733

(P.3)
/Some few of the first settlers in this province were of the baptist denomination; but those few were so scattered through the several settlements, now called parishes, that no society of them met for worship till the year 1759. In the fall of that year about 10 families of the seventh-day baptists arrived from Prince-William in Virginia and settled, "encamped for a while" near a little river called by the Indians Tuchusokin, not far from the place where it empties itself into the Savannah, within the bounds of St. Mathew's parish; their preacher was one Richard Gregory; but he dying soon, Robert Kirkland succeeded him, who had one John Clayton to his assistant. Few years after this society broke up and they who remained, returned to Edisto in Carolina; the principal persons were the said Gregory, three of the Kirklands, Philip Fin, said John Clayton, Thomas Lovelace, Hugh Kennedy, Jonathan Woodson, and one Williams. This fraternity had all things common, and got their livelihood chiefly by gathering honey and beeswax, and hunting deer and beasts of fur. Two things contributed much to their dissolution and causing the remains to quit the province; the one was sickness; the other was a malignity which their neighbours had conceived against them on account of their working on
(P.4)
Sundays and the judgements (as they imagined) which beset them while working, particularly a hollow tree falling and killing two horses while their owners were taking honey out of it; also a young man being killed with the jirk of a plough while planting indian corn on Sunday, and on another Sunday one or two being struck dead with

thunder as they were hunting &c. Under the influence of said malignity their neighbors sought opportunities to hurt them as enemies of God; and hearing one of their preachers (Clayton) advancing in his sermon, "that he who kept a concubine would be no christian, though the keeper were a king and the concubine a countess". This was construed an un-christianising of king George the second; and the preacher fined one mark.

In the year 1757, Jul. 19, Mr. Nicholas Bedgegood of the Orphan house embraced the sentiments of the firstday baptists and had the ordinance administred to him by Rev. Oliver Hart of Charleston. Afterwards (in May, 1763) messieurs Dupree, Dixon, Stirk and two women, Mrs. Stirk & Mrs. Polhil, of the said Orphan-house, were baptized by Mr. Bedgegood and had the Lord's supper administered to them; but Mr. Dupree dying, Mr. Stirk settling up in the country and Mr. Dixon going to England, dissipated the prospect of raising a society near the Orphan-house, and so relieved Mr. Whitefield of some fears. Nevertheless Mr. Stirk set up a meeting at his own house, and at the house of the widow Anne Bell, in Tuchusokin, and not only exhorted himself (P.5) but encouraged Rev. mess. Oliver Hart, Francis Pelot & others to preach in the neighbourhood. The consequence of which was that many became serious and some were baptized. This induced them to propose building a place of worship, which they effected in 1769; the house is 26 feet by 20, and stands on a lot of three acres, the gift of John Hall, in the parish of St. Mathew, 39 miles n. from Savannah, and 864 miles s. sw. from Philadelphia. The living is reputed worth 40 l. a year to the present minister.

Mr. Edmund Botsford

He was born at Woburn in Bedfordshire, Nov. 1, 1745; arrived in Charlestown, Jan. 28, 1766 where he had his education; baptized Mar. 13, 1767; licensed in the church of Charlestown, Feb. 24, 1771; and settled at Tuckasseeking in the month of July, 1771. His predecessor was

Mr. Benjamin Stirk

He was a native of Leeds in Yorkshire and bred an Independent. Came to Georgia by way of Charlestown in the year 1760 and served the Orphan house faithfully for about 9 years without fee or reward. He embraced the principles of the Baptists, Apr. 18, 1763, and had the ordinance administered to him at said Orphan house by Rev. Nicholas Bedgegood. Licensed in Charlestown, May 23, 1769 and preached at Tudkasseeking to his death which came to pass Aug. 14, 1770 in the 94th year of his life, and buried at the Orphan-house. He had been twice married but had no issue (P.6) by either. His character, judgement and fortune were such that he was intrusted with a commission of the peace; and as to the christian and preacher he was sincere and useful, and a zealous promoter of the interest in this province as well as of the baptist college in Rhode-island government.

At Little Kioka is a meetinghouse erected in 1771 Dan. Marshall.

At little River in the Quaker settlement is a meeting house 24 by 20 built in 1771, the preacher -------- Reeves.

At Briars creek is a society the preacher Sol Thompson.